

IMPROVEMENT ERA

Organ of the Priesthood Quorums and the Young Men's
Mutual Improvement Associations of the Church
of Jesus Christ of Latter-day Saints



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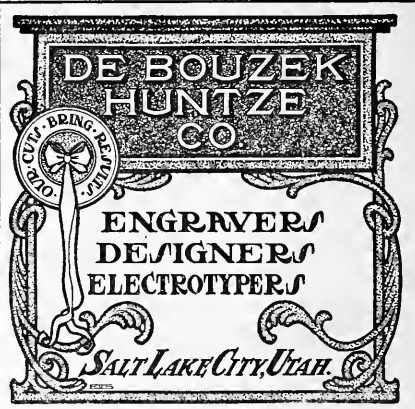
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"I consider the current volume of the *Era* especially valuable in a number of respects."—**Frank S. Harris**, Ithaca, N. Y., July 26, 1909.

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The **New Manuals** are being printed, and will be ready for distribution by September 15. Orders should be sent now to: General Secretary Y. M. M. I. A., 214 Templeton Building, Salt Lake City. The President succeeds who has manuals on hand early.

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Young man, read the *Era* now. The new volume begins with the November number. Hand your name and \$2 to your association president. You get the *Era* one year and a manual free.

Notice to Mission and Conference Presidents:—Volume 12 of the *Era* closes with the October, 1909 number. All the subscriptions now being sent will discontinue at that time; and the new volume 13, beginning with November, will be sent only on order from the mission and conference presidents, or presiding elders. Lists with the names and addresses of elders should be mailed now to insure uninterrupted service. **Improvement Era**, Salt Lake City, Utah.

IMPROVEMENT ERA, SEPTEMBER, 1909.

JOSEPH F. SMITH,
EDWARD H. ANDERSON, { Editors

HEBER J. GRANT, Business Manager

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IMPROVEMENT ERA.

VOL. XII.

SEPTEMBER, 1909.

No. 11

BOOKS AND READING.*

BY ELDER JOSEPH W. McMURRIN, OF THE FIRST COUNCIL OF SEVENTY
AND MEMBER OF THE GENERAL BOARD Y. M. M. I. A.

The General Board of the Young Men's Mutual Improvement Associations recommend the following books as a reading course for the coming year:

For the Seniors: *Ancient America*, *The Crisis*, *Our Inland Sea*, and *Courage*. These volumes cost from 65 cents to two dollars fifty each.

For the Juniors: *John Stevens' Courtship*, *The Castle Builder*, *Life of Lincoln*. These books cost from fifty cents to one dollar each.

Our Inland Sea is a work of Alfred Lambourne. From the Editor's Table of the ERA, in a book review, I cull the following:

It is a grand, artistic, panoramic portrait of the valley of the Great Salt Lake, with its mystic mountains, its clear creeks, its pioneer homes, its dead deserts, and its inland sea and islands, all painted with the brush of an artist in love with his work, and expressed in the words of a poet compelled to part with his portion.

Whatever of tradition, history and past natural phenomena can illumine the

* Delivered before the officers of the Y. M. M. I. A., at the annual conference, Barratt Hall, June 4, 1909.

thought or awaken appreciation for the glories of the Wasatch, the desert, and the inland sea, are called from the author's storehouse and made to do service in the pages of this volume.

Ancient America, by John D. Baldwin:



Joseph W. McMurrin.

What is known of American archæology is recorded in a great many volumes, English, French, Spanish, and German, each work being confined to some particular department of the subject. Many of the more important of these works are in foreign languages or in unwieldy English volumes not accessible to general readers. The purpose of Mr. Baldwin in preparing his book is to give in a concise manner, for the benefit of the ordinary reader, the best that is known of American Antiquities.

He has succeeded in presenting a work that is of very great interest. Inasmuch as our associations have been studying the Book of Mormon, for three years, I think all who have been interested in that study will find much in this volume, *Ancient America*, that will confirm them in their belief in the truth of the Book of Mormon and the story therein related of the ancient civilization that once existed on this continent.

The Crisis, by Winston Churchill:

The Crisis is an intensely interesting novel, dealing with mat.

ters connected with the great Civil war. Much historical information is woven into the story, and some vivid pen pictures of the immortal Lincoln are given. The work throughout will hold the close attention of the reader, and will give full value for the time spent in its perusal.

Courage, by Wagner:

"In this delightful volume the author has set forth the things that are worth being loved and acquired—stress and toil. Among these there is nothing to be compared with force, and pre-eminently moral force. He points out the way to attain moral force, the role vigilance plays in the world, the grave mistakes which have arisen on the subject of work, and the means of escape from the slavery of fear."

For the Juniors, we commence with the *Castle Builder*, by Nephi Anderson. The motto for the story is Bulwer Lytton's expression: "Dream, O Youth! dream nobly and manfully, and thy dreams shall be thy prophets." In a review of this book in the ERA, Edward H. Anderson says,

The *Castle Builder* faithfully describes scenes, and explains life in Norway, one of the nations that early gave stalwart men and women to the Latter-day cause. While it portrays to the life, the convert's early hardships, moral battles, and sacrifices, it also tells how his heart is thrilled with new and consoling religious doctrine and fascinated with suggested dreams of Zion.

The *Castle Builder* inspires one not to give up, but to keep on trusting and working, having faith that God will crown noble effort with success.

It also teaches gospel principles, in a most pleasing manner, and is a work that will lead the junior members of our organization to an understanding of the fundamental doctrines of the Church.

John Stevens' Courtship, by Susa Young Gates:

Elder Thomas Hull, who has read the story in manuscript, has this commendation for it:

While I do not believe that we should recommend to our young people the reading of any book *solely* because it is a home production, yet I feel that where we have so many meritorious writers, it would be most unfortunate for us to plan a reading course which did not include some work representative of the talent of our own people.

This story by Sister Gates is a most excellent work, clean, bright, entertaining and instructive. It is full of incidents of the early history of Utah, graphically told, and preserves many most valuable sayings and sermons of the Prophet Brigham Young, not found elsewhere.

It can be read with profit by every father and mother in the Church, as well as by the members of the Young Men's Mutual Improvement Associations, every one of whom should become acquainted with its contents.

Life of Abraham Lincoln, by Hapgood:

It has been said, "Lincoln's fame increases with the years. His name is the gentlest memory of the world. . . . A thousand years hence no drama, no tragedy, no epic poem will be read with greater wonder or be followed by mankind with deeper feelings than that which tells the story of the life of Abraham Lincoln."

Every boy belonging to our organization who can be brought to read this wonderful biography will be inspired thereby to do things of worth.

Now I would like to draw your attention to a very discouraging matter in connection with the reading courses that have been recommended by the General Board. In 1907, 750 members of our organization, out of a permanent membership of 30,650, read one or more of the books that were recommended. This means that two per cent of the permanent membership, and four per cent only of the active membership read the books that were recommended for that year.

In 1908, 1,635 individuals read one or more volumes, which means that four per cent of the permanent enrollment, and seven per cent of the active enrollment were readers of the course recommended for that year.

In 1909, only 1,332 individuals, out of a permanent enrollment of 32,225, and an active enrollment of 23,391, have read the books suggested, which means four per cent of the permanent enrollment and five per cent of the active enrollment have read the books that were recommended for last year. The percent given are in round numbers, fractions being discarded.

It seems to me, fellow workers, that there has been something lacking on the part of the officers of our organization, when such appalling statistics as these can be presented in relation to so important a matter in connection with our work, as the leading of the young people, in these organizations, to take up a regular

course of reading. Of course, there are other books, undoubtedly, that have been read by the young people, but many of them, I fear, are of a character that will not be of any advantage to them.

I do not wish to spend more time on the books recommended as a reading course, for the coming year. I will endeavor to show the value of acquiring the reading habit, by presenting to you the opinions of a number of men, who are more or less noted, on the great importance of reading good books.

An Italian proverb says, "There is no worse robber than a bad book." We ought to be very much concerned about the class of books our boys are reading. We should be anxious to see that they *are* reading, and then to see that they are reading the right class of literature, for they are as liable to be corrupted by books as by companions.

Tom Brown says, "Some books, like the city of London, fare the better for being burned."

A man who writes an immoral but immortal book may be tracked into eternity by a procession of lost souls from every generation, everyone to be a witness against him at the judgment, to show to him and to the universe the immeasurableness of his iniquity.—CHIEVER.

Bad books are like intoxicating drinks, they furnish neither nourishment nor medicine; both improperly excite; the one the mind, the other the body. The desire for each increases by being fed. Both ruin, one the intellect; the other the health; and together, the soul. The safeguard against each is the same—total abstinence from all that intoxicates either mind or body.—TRYON EDWARDS.

The demoralization of a single book has sometimes made infidels, profligates, and criminals.—MARDEN.

A lad once showed to another a book full of words and pictures of impurity. He only had it in his hands a few moments. Later in life he held high office in the church, and years afterwards told a friend he would have given half he possessed had he never seen it, for its impure images at the most holy times would sometimes rise unbidden in his mind.—MARDEN.

A bad book is the worse that it can not repent,—it has long been the devil's policy to keep the masses of mankind in ignorance; but finding that they will read, he is doing all in his power to poison their books.—KIRK.

From these quotations we should readily discover the evil that can come to our young men if they are not properly guided in the books they read. I hope that every officer present today will feel that he is under responsibility to try and discover what

the youth of the Latter-day Saints are reading, and wherever he finds they are not reading the right class of literature, that he will undertake to use his influence and labor to place in the hands of such individuals books of an elevating character. The young men are not to be confined to the books that have been recommended for our reading course. I have discovered in my own experience that some of our young lads will not take to the books we have recommended. There are many other books that we can find today, at a trifling cost, books of good character, that will suit every one of the boys. If we can not discover, in the reading course that has been suggested, books that will please the boys, it seems to me that we should be anxious to find them outside of the course, and get them before the boys, so they will acquire the reading habit. It is important that the reading habit be formed in youth, for, "He that loves not books before he comes to thirty years of age, will hardly love them enough afterwards to understand them." I believe there is a good deal of philosophy in that statement; and the boys come into our hands just at the period of their lives when we may succeed in leading them to acquire a love for books before they come to thirty years of age; and if they acquire this love for books in their youth, the idea, of course, is that they will love them sufficiently then to understand them when they read them.

Good books elevate the character, purify the taste, *take the attractiveness out of low pleasures*, and lift us upon a higher plane of thinking and living. It is not easy to be mean directly after reading a noble and inspiring book.—O. S. MARDEN.

It is just like going to worship.—We do not walk out of the house of God, very frequently, and forthwith do something that is contemptible. We are impressed by the Spirit of the Lord that is present in the house of the Lord, and inspired with pure thoughts and good desires, and we are not apt to do mean things immediately afterwards. A good book has a similar effect upon the mind, as here stated. Again,

You get into society in the widest sense, says Giekie, in a great library, with the huge advantage of needing no introductions, and not dreading repulses. From that great crowd you can choose what companions you please, for in the silent levees of the immortals there is no pride, but the highest is at the service of the

lowest, with a grand humility. You may speak freely with any, without a thought of your inferiority; for books are perfectly well bred, and hurt no one's feelings by any discriminations.

Be as careful of the books you read, as of the company you keep; for your habits and character will be as much influenced by the former as by the latter.—PAXTON HOOD.

In good books is one of the best safeguards from evil. Life's first danger has been said to be an empty mind; which, like an unoccupied room, is open for base spirits to enter. The taste for reading provides a pleasant and elevating pre-occupation.—H. W. GROUT.

A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading and grows upon it. And the love of knowledge in a young mind, is almost a warrant against the inferior excitement of passions and vices.—H. MANN.

Books are masters, who instruct us without rods or ferrules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you.—R. DE BURY.

Except a living man there is nothing more wonderful than books! A message to us from the dead,—from human souls we never saw, who lived, perhaps, thousands of miles away, and yet these, in those little sheets of paper, speak to us, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers.—CHAS. KINGSLEY.

Perhaps no other thing has such power to lift the poor out of his poverty, the wretched out of his misery, to make the burden-bearer forget his burden, the sick his suffering, the sorrower his grief, the down trodden his degradation, as books. They are friends to the lonely, companions to the deserted, joy to the joyless, hope to the hopeless, good cheer to the disheartened, a helper to the helpless. They bring light into darkness, and sunshine into shadow.—O. S. MARDEN.

I believe all that is said in these paragraphs, in relation to the power of books. I suppose you believe it, also, my brethren, and I hope there will be a determined effort made to lift the standard among our young men, in relation to this subject, that it may never be possible again for a report to be made showing so small a percentage as four, or even seven per cent of the active membership of our associations who are acquiring the reading habit.

Books, like friends, should be few and well chosen. Like friends, too, we should return to them again and again, for, like true friends, they will never fail us, never cease to instruct, never clog. Next to acquiring good friends, the best acquisition is that of good books.—COLTON.

Books are a guide in youth and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation.—JEREMY COLLIER.

God be thanked for books; they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages.—CHANNING.

Thomas Hood says, "My books kept me from the ring, the dog pit, the tavern, and the saloon. The associate of Pope and Addison, the mind accustomed to the noble, though silent discourse of Shakespeare and Milton, will hardly seek or put up with low or evil company and slaves." If books could keep this man from undesirable places, as is here stated, they can do the same thing for our boys; keep our boys from the saloon, from the dog fight, from the cock pit, and all other undesirable places. What a splendid thing it is to discover in a young man the desire to read; that when he comes into the home of an evening, when the toil of the day is over, instead of seeking for companionship on the street corner, or any other undesirable place, he seeks for companionship within the lids of a noble book, that will fill his mind with good and useful information, that will fit and qualify him for the responsibilities that are coming to him a little later in life. It is our business to see, as far as possible, that the boys are pursuing a course of this character.

I would like to say, before reading the next paragraph, that with us no reading course can ever be complete without the word of God. We should be concerned, more than any other class of people in the world, about becoming familiar with the inspired things that have come from God to man.

The books that help you most, are those which make you think the most. The hardest way of learning is that of easy reading; but a great book that comes from a great thinker is a ship of thought, deep freighted with truth and beauty. THEODORE PARKER.

The book to read is not the one which thinks for you, but the one which makes you think.—McCASH.

No book in the world equals the Bible for that. The most learned, acute, and diligent student can not, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore. New light continually beams from these stars of heavenly

knowledge, to direct the conduct of man, to illustrate the work of God, and the ways of man; and such a student will, at last, leave the world, confessing that the more he studied the scriptures, the fuller conviction he had of his own ignorance and of their inestimable value.—WALTER SCOTT.

I would like to say that this last paragraph can be applied to other volumes of scripture as well as to the Bible, for the inspired utterances of the scriptures have this remarkable thing about them, that the more they are read, the fresher they become, and the deeper the inspiration of the reader. No other books in the world have that power over the human mind—only those books that have come from our Father in Heaven by divine inspiration.

I just clipped, this morning, from the current number of the *Review of Reviews*, a notice that is appearing over the signature of Charles W. Eliot, who for forty years or more was the president of Harvard University, to the effect that he is now editing various books, “a five-foot shelf of books” is the name given to it, and in the closing paragraph he makes this declaration: “It is my belief that the faithful and considerate reading of these books, with such re-readings and memorizings as individual taste may prescribe, will give any man the essentials of a liberal education, even if he can devote to them but fifteen minutes a day.” And I would like to say that it is my conviction that there are a good many other books outside of those that will be recommended by the late President of Harvard College, that will give just as liberal an education, and it ought not to be possible to have it said, in the midst of the youth of the Latter-day Saints, that they are so much taken up with worldly matters, with the labors that they must necessarily perform in the making of a living, that they can not give fifteen minutes a day to the reading of some good book. If we can persuade our boys to give this short time, or if we can persuade the officers in our organizations to give this brief amount of time daily to the reading of a good book, we will raise very materially the percentage of those who are giving attention to this all-important branch of our work.

Who can afford *not to give* a little time daily to intellectual improvement?

Salt Lake City, Utah.

NAUVOO TODAY.

BY PROFESSOR JOHN ZIMMERMAN BROWN, OF THE UNIVERSITY
OF UTAH.

IV.

On January 21, 1845, the Illinois state legislature passed a bill taking away the charter from the city of Nauvoo, thus depriving the citizens of this means of protection together with the other advantages of an incorporated city. The measure had been in existence since December 16, 1840, a little more than four years, during which period the city had developed as if by magic. In the year 1840 alone, over twelve hundred houses were built.

The original city limits embraced about seven square miles and the city charter included among other provisions charters for the following: The Nauvoo Legion, Nauvoo House Association,

Agricultural and Manufacturing Association, and the University of the City of Nauvoo. In accordance with the latter a board of regents was appointed with John C. Bennett as chancellor. A location for the University was selected and plans for a building



Back to boyhood scenes. F. W. Cox of Manti and B.W. Driggs of Pleasant Grove nearing Nauvoo on a steamer after an absence of sixty-two years.

were drawn, but the troublesome conditions prevalent prevented further progress in this line.

However, the city continued to grow, property did not depreciate in value, as might have been expected; in fact, the prosperity in the past had not depended entirely on the city charter nor the favor of the legislature.

At the April conference in 1845, three months after the taking away of the city charter, the name of the place was changed and Nauvoo was called the City of Joseph, in honor of the martyred prophet.

After the temple was dedicated May 11, 1846, the mobs resumed hostilities which continued during the summer, culminating in the Nauvoo Battle on September 16 and 17, of that year, at which time the destitute Saints were driven across the Mississippi. Their landing place on the Iowa shore was one of the interesting points of our visit. We were taken across the river on the old-fashioned paddle-wheel ferry boat "*The City of Nauvoo.*"



The old state road between Hancock and Adams counties, Ill.

From Montrose we rode by rail to the little town of Thayer in western Iowa, and then drove to "Mount Pisgah" which with "Garden Grove" was in 1846-48 one of the temporary homes of the "Mormon" people. The site is a narrow ridge lying between Grander River and the Pisgah Creek and was located and named in 1846 by Parley P. Pratt. This settlement was presided over by William Huntington, with Ezra T. Benson and Charles C. Rich as his counselors. At this place is a peaceful little cemetery where

we found the graves of a great many Saints and a stately monument erected by their loving friends in Utah. The monument is a square shaft standing about twenty feet high with the following inscription:

"This monument was erected A. D. 1888, in memory of those members of the Church of Jesus Christ of Latter-day Saints who died in 1846, 1847 and 1848 during their exodus to seek a home



Photo by C. W. Carter.

Ruins of the Nauvoo Temple in 1854.

beyond the Rock Mountains. Interred here are: William Huntington, the first presiding elder of the temporary settlement called Pisgah, Lenora Charlotte Snow, daughter of Elder Lorenzo and Charlotte Snow, Isaac P. Richards, son of Elder Franklin D. and Jane Snyder Richards, Hyrum Spencer, Alioh Hancock, Gardner Edmanson, Philando G. Jorden, Joseph S. Billingsly, Elkano Keller, Mrs. Bawldin and baby, Mr. Hess, Mr. Hays, buried on west side of river, Joseph Merryfield, Mr. Cook, wife of Wm. Brown, Mr. Thompson, Wm. S. Bishop, Joseph F. Bishop, Angelia Carter, Henry Judson, Alex Gray, Benjamin G. Johnson, Emma Pane, Martha A. Davis, Betsy G. Shipley, Nephi Shipley, David McKee, Polly Sweat, Louisa Cox, Eliza Cox, Henry Davis, Joel Campbell, Emily Whiting, Elisha Whiting, Salley Whiting, Widow Head

Whiting, Elizabeth David, Rebecca Adair, Wm. P. Mangum, Jane Ann Mangum, Emma M. Adair, Wm. J. Adair, Eliza T. B. Adair, Nancy Workman, Samuel Workman, Samuel Steele, Simeon Thayer,

Clough Thayer, Jesse Hitchcock and wife, Clark Hallet, Phoebe Hallet, Ann G. Hallet, Louise Hallet, Sarah Hallet, Sarah Ann Hallet, Noah Rogers, Amos P. Rogers, Mary Bryant Ensign, Margaret J. Billingsly."

Mount Pisgah is situated in Union county, Iowa, 160 miles west of the Mississippi River and about 92 miles east of the Missouri. It can be

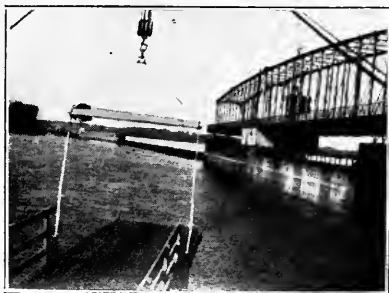


Iowa shore of the Mississippi, where the "Mormons" landed on leaving Nauvoo, 1845-6.

reached via the Burlington Route, from Thayer, or the Chicago St. Paul and Kansas City railway which passes within a few rods of the cemetery. This historic spot is enclosed in a field forming a part of a homestead. Many of the graves are sunken and others are obliterated. We found one large tomb-stone showing the square and compass, but the letters on it had completely disappeared. Only one of the old "Mormon" houses, a small dilapidated structure, remains. For many years the large "Mormon" mill stones lay on the premises, but now they occupy a conspicuous place on the state capitol grounds at Des Moines.

Garden Grove, the other "Mormon" stopping place lies about 30 miles to the south east.

We next visited Council Bluffs where we spent several days looking over the old "Mormon" land marks: Winter Quarters, the old grist mill, and the "Mormon" ferry.



On the Mississippi below Nauvoo.

An interesting spot is the site of the temporary "Mormon" settlements on the "Big Pigeon." Here Brother Driggs identified his father's big field, the site of their home and the wagon shop,



One of the old fashioned steam boats that still runs on the upper Mississippi.

the hills and hollows, and the little cemetery to the north where his grandmother is buried. The Big Pigeon lies in Pottawattamie county, Iowa, which was organized in 1848. From this county his father, Shadrack F. Driggs, together with the late Ebenezer Richardson of Ogden, and others, went as delegates to the Iowa state convention at which time the state capital

was moved from Iowa city to Des Moines. Here in Pottawattamie county Shadrack F. Driggs resumed his trade as wagon maker, building wagons for the Saints. Timber for this purpose was cut along the streams emptying into the Missouri, while the necessary iron was brought up the river from St. Louis. This man Driggs built five wagons for Orson Hyde who was publishing the *Frontier Guardian* at Kaneshville, now Council Bluffs. Brother Driggs also

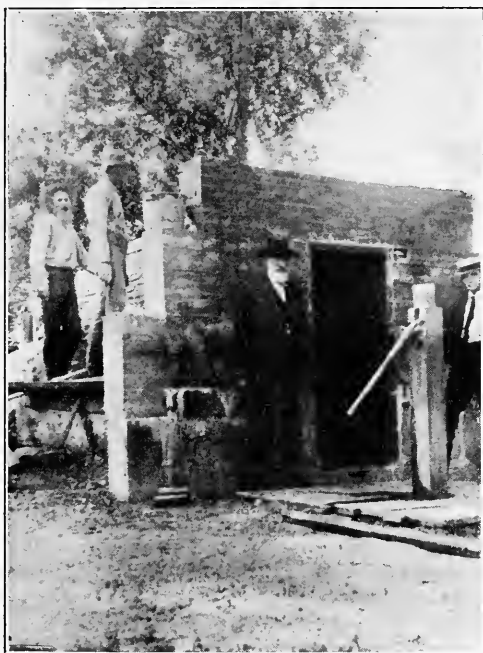


The last of the "Mormon" houses at Mt. Pisgah.

found the place where the Big Pigeon log meetinghouse stood, and while we were going over these historic spots, two men drove up in a buggy. One of them, a Mr. Boren, was at one time a school mate of the Driggs boys on the Big Pigeon; and he and Brother Driggs recalled many incidents of their boyhood days here on the upper Missouri fifty-six years ago. The Borens were among those who did not come to the Valley but remained in Iowa.

The Saints made other temporary settlements along the east

banks of the Missouri among which were Thorn's Camp, Galland's Grove, McCellar's Camp, on the Little Pigeon, Honey Creek, etc. And it was while the Saints were located in these temporary quarters in Iowa, almost destitute of the necessities of life, that a call was made upon them by the Federal government to furnish 500 young men to march to California and assist in the war



Building a cyclone well near Mount Pisgah, Iowa.

against Mexico. Brother Blood of Kaysville told me recently that as a boy he remembered seeing Brigham Young and other "Mormon" leaders going among the camps from wagon to wagon in the role of recruiting officers. In less than a month's time the battalion was raised and on the march.

Though deprived of so many able bodied men in such a time of need, the Saints continued to advance. The factors which had made Nauvoo a prosperous city continued to operate. The exiles pushed on to the west and founded a commonwealth here in the

mountains, the like of which was never heard of before; a commonwealth that is destined to exert an immense influence for good in the progress and development of our country. These concluding thoughts suggest the words of Governor Thomas Ford in his *History of Illinois*:

“The Christian world which has hitherto regarded ‘Mormonism’ with silent contempt, unhappily may yet have cause to fear its rapid increase. Modern sociology is full of material for such a religion. At the death of the Prophet fourteen years after the



One of the old “Mormon” tombstones, Mt Pisgah, Iowa.

first ‘Mormon’ Church was organized the ‘Mormons’ in all the world numbered about 200,000 souls. A number equal perhaps to the number of Christians when the Christian church was of the same age. It is to be feared that in the course of a century some gifted man like Paul, some splendid orator, who will be able by his eloquence to attract crowds of the thousands who are ever ready to hear, and be carried away by the sounding brass and tinkling cymbal of sparkling oratory, may command a hearing, may succeed in bringing a new life into this modern Mohammed-

anism and make the mighty name of the martyred Joseph, ring as loud, and stir the souls of men as much, as the mighty name of



Mount Pisgah Cemetery. Grand River in the distance.

Christ itself. Sharon, Palmyra, Manchester, Kirtland, Far West, Adam-ondi-Ahman, Ramus, Nauvoo, and Carthage Jail may become



Schoolmates meet on the Big Pigeon after fifty-six years. People from left to right: Mr. McIntosh and Mr. Boren of Iowa, and B. W. Driggs of Utah.

holy and venerable names, places of classic interest in another age; like Jerusalem, the Garden of Gethsemane, the Mount of Olives and Mount Calvary to the Christian, and Mecca and Medina

to the Turk. And in that event, the author of this history feels degraded by the reflection that the humble governor of an obscure state stands a fair chance like Pilate and Herod, by their official



Where the "Mormons" Ferried Across the Missouri.

connection with the true religion, of being dragged down to posterity with an immortal name hitched to the name of a miserable imposter. There may be those whose ambition would lead them to desire an immortal name in history even in those humble terms. I am not of that number."

Peoria, Ill., April 12, 1847.

Salt Lake City, Utah.

TILL LO, BEHOLD!

Down, down upon the bounding deep,
Our little bark was tossing high:
The last lone star within the sweep
Was sinking in a deeper sky!

Out, out, without a single star;
I cried within that awful night—
"O say, what friend in the afar
Will be henceforth our beacon light?"

Up, up, I gazed with eager eyes,
When all our works seemed but a loss,
Till lo, behold in distant skies
There rose the splendor of the Cross!

Salt Lake City, Utah.

MOUNT PLEASANT PIONEER MONUMENT.

BY DANIEL RASMUSSEN.

The city of Mount Pleasant celebrated the fiftieth anniversary of its settlement, July 5, 6, and 7, 1909. In connection with the celebration, a monument, a photograph of which is herewith presented, was unveiled in honor of the pioneers who settled here in 1859.

In the month of March, of the present year, mass meetings were held to provide for the celebration of the semi-centennial of the city's founding. In connection with this movement, it was proposed to erect a suitable monument in honor of the men and women who laid the foundations of our beautiful little city.

The suggestion that the descendants of the pioneers should assume the responsibility of providing the means for the erection of the monument met with the hearty approval of most of those concerned, and proved to be altogether a satisfactory way to obtain the necessary funds. Accordingly it was proposed that the monument be erected in honor of all the pioneers, and that the names of the pioneers whose families should contribute \$35 to its erection be inscribed upon the monument. By this means the sum of \$2,135 was collected and expended for the building of the monument and the beautifying of the plat of ground on which it stands. The committee of ten men who carried out these suggestions were: James Larsen, Daniel Rasmussen, Andrew Madsen, Ferdinand Ericksen, James Monson, C. W. Anderson, Joseph Seely, Joseph Monson, E. C. Johnson, and Jas. Borg.

The work was completed in due time, and the unveiling ceremonies occupied the morning of the second day of the celebration, July 6.

The following program was very impressively rendered, in the open air, at the monument, at 9:30 o'clock.

Band music.

Original Song, "Our Home City," by C. N. Lund, Jr., by a quartette and the congregation.

Invocation, C. W. Sorensen.

Presentation speech, Ferdinand Erickson.

Acceptance by a pioneer, Andrew Madsen.

Original poem, "Fifty years ago," M. L. Pratt.

Unveiling of the monument, Mrs. Sarah Borg officiating.

Dedicatory prayer was then offered by President Joseph F. Smith.

The monument which is composed of white bronze was designed and erected by the Monumental Bronze Co., of Bridgeport, Conn. It stands upon a cement foundation ten feet square and is surmounted by a six-foot figure, Faith, representing the devotion and confidence of the pioneers. The total height of the monument is 27 feet and six inches. It has a beautiful location in the north-west corner of the Church block, and altogether creates a very favorable impression.

On the monument is inscribed the following:

Front Plate:—Erected in honor of the Pioneers of 1859, by the Descendants of the Pioneers whose names are inscribed upon this Monument.

Unveiled July 6, A. D. 1909.

Right Plate:

William S. Seely,
Niels P. Madsen,
Rasmus Frandsen,
M. C. Christensen,
Nathan Staker,
Jens C. Jensen,
John Tidwell,
James Hansen,
Henry Wilcox,
Peter Mogensen,

John Carter,
Orange Seely,
George Coates,
George Farnworth,
Jens Larsen,
Peter Hansen,
Sven Larsen,
Rudolphus N. Bennett,
Christian Brothersen,
Daniel Page.

Back Plate:

Nils Widergren Anderson,
Andrew Madsen,
Mads Madsen,
Niels Madsen,

Justus W. Seely,
James K. McClenahan,
John Waldemar,
Christian Hansen,



PIONEER MONUMENT, MOUNT PLEASANT, UTAH.

Unveiled July 6, 1909, on the occasion of the celebration of the fiftieth anniversary of the founding of the city.

Christian Madsen,
John Meyrick,
Jens Jorgensen,
Jens Jensen,
Peter Johansen,
Niels Johansen.

Henry Erickson,
Andrew P. Oman,
C. P. Andersen,
Christian Jensen,
James Harvey Tidwell,
Martin Aldrich.

Left Plate:

Jefferson Tidwell,
Paul Dehlin,
Morten Rasmussen,
Hans. C. H. Beck,
Peter M. Peel,
Erick Gunderson,
Alma Zabriskie,
Soren Jacob Hansen,
John F. Fechser,
Andrew P. Jenson,

William Morrison,
Hans J. Simpsen,
George Frandsen,
Peter J. Jensen,
Jacob Christensen,
Fredrick P. Nielsen,
John L. Ivie,
Christian Nielsen Christensen,
Isaac Allred,
Andrew Johnson.

Inscriptions on Base and Plynth:

- Front Plynth: 1859, Mount Pleasant, 1909.
Base: Pioneer Colony led here by Jas. R. Ivie, as president.
- Right Plynth: Fort for protection from Indians completed July, 1859.
Base: Dimensions of Fort, 26 rods square, Wall 12 feet high.
- Back Plynth: Colony named Mount Pleasant and organized a ward, July 9, 1859.
Base: Black Hawk War waged 1865 6-7.
- Left Plynth: Mount Pleasant Incorporated a City, February.20, 1868.
Base: Grasshopper Invasion 1867-1868.

Mount Pleasant, Utah.

 REQUISITES FOR SUCCESS.

A prominent Utah educator was asked what a young man needs most to succeed. He replied without hesitation: 1.—To possess a strong testimony of the gospel of Jesus Christ. 2.—To be honest, pure, clean and energetic. 3.—To have a good bank account.

HERBERT MELBOURNE.

BY EDWIN F. PARRY.

X.

The little company of "Mormon" emigrants and returning missionaries on board the Atlantic steamer were a happy lot, notwithstanding some were seasick. The anticipation of gathering with the body of the Church in Zion gave them joy, although they were leaving their native lands, their homes, friends and families. But it was for the gospel, which was more dear to them than all else in this world.. When the Saints gathered together in the evenings, and sang the songs of Zion, Herbert could not help thinking how literally they fulfilled the prophecy of Isaiah concerning the gathering of Israel in the last days: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy."

Journeying on a fast-going vessel, the Saints were soon brought to the shores of America, and found themselves on board the railway cars, being hurled "with speed swiftly" across the continent towards the west.

In his last letter to his mother, Herbert had informed her of the time when he expected to leave England; so when it was learned by his friends at home that the emigrants and returning missionaries with whom it was expected he would travel, had arrived and Herbert was not in the company, some of his neighbors wondered what the cause might be, and various surmises were indulged in. Bits of information were gathered and pieced together by gossiping busy-bodies, and a sensational story was made up. It was learned from a letter written by a missionary in the Sheffield conference—the one in which Herbert had labored—that Elder Melbourne and Sister — (the young lady who was driven

from her home by her father) had just left together for Liverpool. From another source it was learned that the young lady expected to make her home in Logan, and hence had not come to Salt Lake City; and the fact that Herbert had not arrived with the company suggested the thought that he had gone to Logan with the young lady—that he was in love with her and had brought her to Utah to make her his wife; that he had played false to Miss Williams, etc., etc.

The story had a semblance of probability, and some there were who were so impatiently anxious to verify it that they actually went to Miss Williams to offer "sympathy" and "comfort" in her "distress." They did not know that she was in need of their sympathy, but they hoped to learn from her if the reported "facts" were really true. They used what tact they could command in approaching Miss Alice upon the subject uppermost in their minds. They talked about generalities, made several inquiries, and at last asked about the home-coming of Mr. Melbourne. Alice simply replied that she believed he was on his way home. Then they asked if she had heard the current rumor about him. She had not heard it; so they related it to her in dramatic style, and with some few additions, of course.

Alice did not faint after hearing the recital. Perhaps her visiting friends expected her to; but she didn't. She simply informed them that she had nothing to say respecting the rumor set afloat. This information was rather depressing to her solicitous visitors, for they had almost hoped that there was some foundation for the startling story that had been circulated; and that they would receive some corroboration of it from Miss Williams, then they would have the "distinction" of having verified the rumor and furnishing the first authorized version of the story.

Two days after the arrival of the little company of emigrating Saints, Herbert Melbourne reached Salt Lake City. He came alone. He had no young lady with him; and whether or not he had brought an English sweetheart to Utah, his inquisitive neighbors could not determine from what they had seen, so they would have to await further developments. No doubt some of his neighbors were disappointed when it was learned that Herbert Mel-

bourne's delay in returning home was caused through visiting his brother-in-law, who was laboring as a missionary in the Central States.

At the next Sunday evening meeting, in the ward where he resided, Herbert was the principal speaker. He gave an entertaining account of his mission, and expressed his thankfulness for the privilege of having fulfilled one—a satisfactory one to himself at least. He bore an earnest testimony to the truth of the message he had been advocating. He quoted the following passage from St. John: "My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself."

"For the past few years," Herbert continued, "I have been trying to do the will of our Father, and I have received an assurance that his doctrines are true. Our most certain knowledge comes through experience. While it is true that, as the scripture says, 'faith comes through hearing,' knowledge comes through doing.

"I cannot refrain," added the speaker, "from contrasting in my mind my present spiritual condition with that of a few years ago. When I returned from college I had an ambition to do something, but just what to do I could not decide. I had no fixed purpose that was noble and worthy. Life seemed to have no definite meaning. I intended to follow the law as an occupation,—not particularly for the good I might thereby be able to render to my fellowman, but more especially for the remuneration I might get out of it for myself. It appeared to me that mankind were generally striving for themselves. Perhaps I misjudged them through my own selfishness. I was not interested in religion, and I had never learned how blessed it was to work for others. I did not know the happiness to be gained by seeking to make others happy.

"Now it is all different. The gospel has broadened my view of life. Life to me now has a grander and nobler meaning. I see opportunities to uplift mankind and to make the world better even by my own humble efforts. The gospel has raised me to a higher plane, and at the same time it has awakened within my soul a desire to carry its light to others who may be searching for it. And

now that my feet are more firmly established upon its truths, I can see that the gospel presents possibilities of eternal progress. It affords me a guide to my daily conduct. It furnishes me a purpose for which to work. It sets at rest in my mind all questions as to what is the duty of man, and satisfies all the cravings of the soul in its search for truth.

"I return from my mission not only with an ambition to do something, but with a comprehension of what should be done for the greatest benefit of mankind as well as for myself. There is no question in my mind now as to what my course in life should be."

He paid a high tribute to his friends, Oscar Nelson and Edward Jones, the ward teachers of the district in which he resided. He styled these Elders his "fathers in the gospel," "for," said he, "they were the ones, aside from my dear mother, who had the patience to labor with all kindness for the purpose of awakening within me faith and interest in the gospel. I admire and respect these young men, and they shall have my eternal gratitude. I love and admire my noble mother for her unceasing solicitude in my welfare, and for her gentle, sweet kindness everlastingly shown towards me."

Herbert spent several days after his return home in calling upon his many friends, all of whom seemed pleased to meet him and welcome his return. It is needless to say that he, too, was happy. He noted the changes that had taken place in the neighborhood of his home, and in the city. There were some changes also which he found in the people of his acquaintance—several of his lady friends, for instance, had changed their names and their residences. Among those who had been married during his absence were Edward Jones and Lizzie Anderson; and they seemed to be a very happy couple. Elder Davis, his former missionary companion, was not married yet, but was still a regular visitor at the Williams home. He and Hazel had it in mind to suggest that there be a double wedding announced in the near future.

A sort of loneliness came over Herbert when he visited his married friends. Their condition was a reminder that there was something lacking with him. But, like many other young returned missionaries, he became possessed of the spirit of matrimony. Believing, as the Latter-day Saints do, that marriage is a

sacred duty of every young man, it was only natural that this spirit should possess him.

Herbert Melbourne was fortunate in securing employment within a week after his home-coming. He had a house of his own near by the old homestead where his mother lived, and possessed some means. Best of all, he had a sweetheart who had lovingly waited for him during the years of his absence. Why should he delay his marriage? He had no reason for further waiting—nor had Alice, so a day in the near future was set for the wedding—yes, for the double wedding.

A man's marriage marks a period in his life history. Here, then, it seems, is a fitting place to conclude the story of Herbert Melbourne: not that his life's romance ends here by any means! It is here that he begins life as an independent entity. Perhaps some one will dispute that last statement, claiming that it is here that he gives up his independence. How easily one's meaning may be misunderstood! What is intended by the remark is this: until marriage a young man is a part of his parents' family, is led, guided and controlled, more or less, by the discipline or policy of that family; after marriage, he is independent of the family, in which he was reared, and stands at the head of another family as its director or leader, and should assume chief responsibility for the character of the new organization—a responsibility the greatest that will ever come to him in life, no matter what his public position may be.

[THE END.]

Salt Lake City, Utah.

TRUST.

Trust in God, he'll ne'er forsake thee, though the tempest rageth high.
He will guide thee to the homeland; turn thine eyes toward the sky.
Trust him, though the clouds of darkness gather thicker, gather fast,
Hold to His sweet promise ever; all thy burdens on him cast.
Though the weary hours of waiting into months and years shall run,
Trust thou on and murmur ever, 'Not my will, but thine be done.'

GRACE INGLES FROST.

Waterloo, Utah.

THE SCANDINAVIAN MISSION.

BY ANDREW JENSON, PRESIDENT OF THE MISSION, AND ASSISTANT
CHURCH HISTORIAN.

II.

The Fredericia conference, which had existed since 1851, was dissolved and added to the Aarhus conference. The Vendssyssel conference was amalgamated with the Aalborg conference. Jesse N. Smith succeeded Carl Widerborg as president of the mission. With the year 1869, new and improved methods of emigration to Zion were inaugurated, the Saints crossing the Atlantic by steamships, and the American continent by rail all the way to Ogden, Utah. During the year, 872 souls were added to the Church by baptism, and nine new elders arrived from Zion.

In 1870, the Islands (Oernes) conference was dissolved and the Holland-Falster part of it annexed to Copenhagen conference, and the Island of Fyen to Aarhus. The Norrkoping and Gothenborg conferences were amalgamated and called Jonkoping, but the name was changed to Gothenborg. The first Sunday school in the mission was organized in Copenhagen, Denmark; during the year, 853 were baptized and 10 new elders arrived from Utah. William W. Cluff succeeded Jesse N. Smith as president of the mission.

During the year 1871, 9 new elders arrived from Utah and 1,021 souls were added to the Church by baptism. Elder Knud Peterson relieved William Cluff as president of the mission.

In 1872, seven new missionaries arrived from Zion, and 929 new members were added to the Church by baptism; strenuous efforts were put forth to revive missionary work in Denmark, where the people seemingly had lost interest in "Mormonism."

In the spring of 1873 Apostle Erastus Snow, the founder of

the mission, visited Scandinavia and attended meetings in Denmark, Sweden and Norway. During the year, 980 were baptized and 17 new elders arrived from Zion. Elder Chr. G. Larsen succeeded Knud Peterson as president of the mission, and missionary work was recommenced in Iceland.

In 1874, Apostle Joseph F. Smith, who presided over the European mission, visited Scandinavia; together with George Q. Cannon and other prominent elders, he had visited the mission once before (in 1862.) During the year 1874, 7 elders arrived from Zion, and 935 persons were added to the Church by baptism.

In 1875, Elder Nils C. Flygare succeeded Elder Chr. G. Larsen as president of the mission; 18 elders arrived from Utah and 1,815 were baptized.

The local Saints in Aarhus (Denmark) built a three-story building for mission and meeting purposes, in 1876. Though the property later passed out of their hands, it was subsequently bought, together with the adjoining property, by the Church, and is now used by the Saints as a conference house. The missionaries in Sweden extended their operations into Finland; 16 elders arrived from Zion, and 1,832 souls were baptized. Elder Ola N. Liljenquist succeeded Nils C. Flygare as president of the mission.

In 1877, the publication of *Nordstjernen* was commenced as the organ of the Swedish Saints. Hitherto *Skandinaviens Stjerne*, in the Danish-Norwegian language, had circulated in Sweden as well as in Denmark and Norway. The first 18 numbers of the new periodical were published in Gothenborg, Sweden; after that it was printed in Copenhagen, Denmark, until the mission was divided in 1905. During the year, (1877) 1,096 persons were baptized in the mission and 18 elders arrived from Utah.

The Book of Mormon, which had been translated into the Swedish language by Elder August W. Carlson, was published in Copenhagen, Denmark in 1878. Elder Carlson succeeded to the presidency of the mission, *pro. tem.*, after Elder Liljenquist, but later in the year Elder Nils C. Flygare arrived from Utah to preside. During the year 22 elders from Zion arrived and 1,255 were baptized.

In 1879, a number of new missionary fields were opened in

Jutland, Denmark; 29 elders arrived from Utah and 886 souls were added to the Church by baptism. Elder Niels Wilhelmsen succeeded Elder Nils C. Flygare as president of the mission. The first Relief Society and the first Y. M. M. I. A. in Scandinavia were organized in Copenhagen, Denmark. A new publication entitled *Ungdommens Raadgiver* was commenced in Copenhagen, Denmark, in the interest of the young people of the mission, in 1880. It was a monthly periodical and continued for 8 years. Successful missionary work was commenced in Holstein, but that part of the mission was soon afterwards transferred to the Swiss and German mission. During the year 1,160 persons were baptized and 35 elders arrived from Utah.

During the year 1881, 38 new elders arrived from Utah and 1,078 persons were initiated into the Church. Elder Niels Wilhelmsen died in Copenhagen, Denmark, August 1, 1881, after which Elder Andrew Jenson took temporary charge until the arrival of President Chr. D. Fjeldsted in September following.

In 1882, 51 elders from Utah arrived in Scandinavia and 990 baptisms took place.

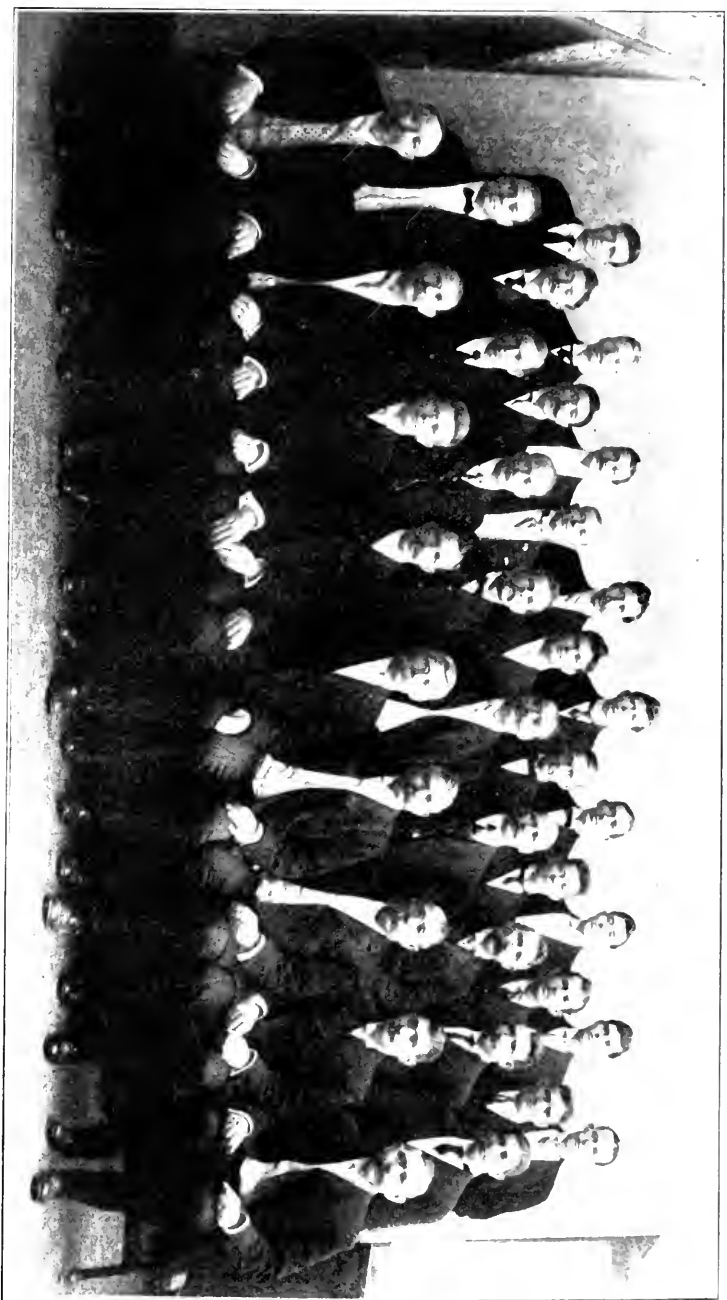
In 1883, Apostle John Henry Smith, president of the European mission, visited Scandinavia, and attended meetings in all three countries. During the year 851 were baptized and 46 elders arrived in the mission.

In 1884, Elder Anthon H. Lund succeeded Chr. D. Fjeldsted as president of the mission; 767 were baptized and 38 new elders arrived.

The police authorities in Denmark inaugurated a crusade against the elders, in 1885, and banished several of them from the country for preaching the doctrines of Christ. In the latter part of the year Elder Nils C. Flygare succeeded Anthon H. Lund as president of the mission. Daniel H. Wells, president of the European mission, visited Scandinavia, where 567 baptisms took place during that year; 51 new elders from Utah arrived.

In 1886, 605 were added to the Church by baptism and 30 new elders arrived.

Elder Jesper Petersen, of Castle Dale, Utah, died in Odense, Denmark, June 23, 1887. He was the second Utah Elder who died and was buried in Scandinavia. During the year 1887,



ELDERS OF THE CHRISTIANIA CONFERENCE, May, 1909.

Top Row—Archibald Christensen, Orson F. Christensen, Henry Danielsen, Oscar D. Jensen, Joseph C. Christensen, Holger M. Larsen, Henry J. Amundsen, Aurelius Thoresen, Frank C. Torkelson. Second Row—Lester F. Nielsen, Alfred E. Sorensen, Carl C. Skanchy, Joseph H. Johnsen, Wilford A. Jorgensen, Charles O. Peterson, James M. Jensen, Henry O. Hansen. Third Row—Ole Gulbrandsen, Leo M. Greenhalgh, Soren Christiansen, Herman F. Hansen, Niels Larsen, Levi Seversen, Jacob Petersen, LeRoy Skansen, James C. Johnsen, Jr. Bottom Row—Wrol C. Olsen, Otto E. Johnson, Conference Secretary Henry O. Poulsen, Conference President Alma B. Larsen, Mission President Andrew Janson, John H. Herge, Andrew Amundsen, James R. Ware, Anton R. Christensen.

634 were baptized in Scandinavia, and 45 missionaries arrived from Zion.

In the latter part of 1888, Chr. D. Fjeldsted succeeded Nils C. Flygare as president of the mission. During the year, 664 persons were baptized and 20 elders arrived from Zion.

In 1889, 572 were added to the Church in Scandinavia and 43 elders arrived from Zion to assist in the ministry.

In 1890, two elders from Zion laboring as missionaries in Scandinavia died. The one, (Andrew K. Andersen of Ephraim, Utah) died in Aalborg, Denmark, January 5, 1890, and the other (John A. Quist, of Big Cottonwood, Utah,) died in Wingaker, Sweden, March 13, 1890. In September of that year Elder Edward H. Anderson succeeded Chr. D. Fjeldsted as president of the mission. During the year 557 were baptized and 34 elders from Zion arrived.

In 1891, 576 were added to the Church in Scandinavia and 58 missionaries arrived from Zion.

In September, 1892, Joseph Christiansen succeeded Edward H. Anderson as president of the mission. During the year 464 were baptized and 56 missionaries arrived.

In May, 1893, Elder Carl A. Carlquist succeeded Joseph Christiansen as president of the mission. Elder Pehr A. Bjorklund, of Provo, Utah, died August 28, 1893, at Helsingborg, Sweden, where he labored as a missionary. During that year 395 were baptized and 45 elders arrived from Zion.

In April, 1894, Peter Sundvall succeeded Carl A. Carlquist as president of the mission. Apostle Anthon H. Lund, president of the European Mission, visited Scandinavia. During the year 437 souls were added to the Church by baptism and 65 new missionaries arrived from Zion.

In 1895, 50 elders arrived from Zion and 424 baptisms took place in the mission.

Elder Christian N. Lund succeeded Peter Sundvall as president of the mission in July, 1896. Elder Anders Bjorkman, of Salt Lake City, Utah, died August 19, 1896, in Sweden where he labored as a missionary. In the latter part of the year, Elder Andrew Jenson, on his special mission around the world, visited the various conferences in Scandinavia, gathering material for the

history of the mission. During the year, 50 elders arrived from Zion and 496 members were added to the Church by baptism.

In 1897, 70 elders arrived in Scandinavia from Zion and 502 baptisms took place.

The year 1898 proved fatal for three of the missionaries from Zion; Joseph H. Jenson of Union, Utah, died in Gothenborg, Sweden, March 5, 1908; Ole C. Jensen, of Mayfield, Utah, died at Randers, Denmark, May 30, 1898, and Albert Petterson, of Murray, Utah, died in Upsala, Sweden, December 30, 1898. In May, 1898, Geo. Christensen succeeded Christian N. Lund as president of the mission; 5 months later Andreas Peterson succeeded to the presidency. During the year, 93 elders arrived in Scandinavia and 590 souls were baptized.

In 1899 Norway, which hitherto had constituted one conference was divided into three, namely Christiania, Bergen and Trondhjem. During the year 90 missionaries arrived from Zion and 433 were baptized; 2 elders from Zion were banished from Bornholm, Denmark, for preaching.

In 1900, 99 elders arrived from Zion, and 471 souls were added to the Church by baptism; one elder (Henry W. Berg of Provo) died in Norway, February 21, 1909. At the close of the century (December 31, 1900) the Scandinavian Mission consisted of 9 conferences (3 in Denmark, 3 in Sweden and 3 in Norway) or 60 branches; there were 165 elders from Zion laboring in the mission. The local membership consisted of 268 elders, 163 priests, 143 teachers, 71 deacons, 3,890 lay members, and 1,018 children under 8 years of age, making a total of 5,553 souls.

In 1901, Bishop Anthon L. Skanchy succeeded Andreas Peterson as president of the Scandinavian Mission; 60 missionaries arrived from Zion; 434 baptisms took place in the mission. Elder Christian W. Christoffersen, of Richmond, Utah, died in Silkeborg, Denmark, August 23, 1901.

In 1902, the new mission house in Copenhagen (Korsgade 11) was built, and the mission headquarters moved from St. Paulsgade 14, (where it had been since 1859) to the new building which was dedicated by Apostle Francis M. Lyman, July 4, 1902. A new edition (the 4th) of the Book of Mormon in Danish, was pub-

lished in Copenhagen, Denmark. During the year 592 were baptized and 88 missionaries arrived.

In 1903, a new conference house was built in Christiania, Norway, on the site of the old one (Osterhaugsgade 27) which had been taken down. The new building, a fine three-story structure, was dedicated by President Francis M. Lyman, July 24, 1903. During that year 108 missionaries from Zion arrived in Scandinavia and 478 souls were baptized.

In 1904, a building which the Church had purchased in Aarhus, Denmark, and remodeled as a meeting and conference house, was dedicated March 12, 1904, by Elder Chr. D. Fjeldsted. In October a mission house which had been purchased by the Church, and reconstructed as a meetinghouse and missionary dwelling, was dedicated in Stockholm, Sweden, October 22, 1904, Apostle Heber J. Grant offering the dedicatory prayer. In December, 1904, Elder Chr. D. Fjeldsted succeeded Anthon L. Skanchy as president of



ELDERS OF THE TRONDHJEM CONFERENCE, MAY, 1909.

Sitting—Geo. W. Christophersen, Pres. Soren Andersen, Pres. Andrew Jensen, Enoch Christoffersen, Rolf C. Wold. Standing—Karl J. Knudsen, Oliver M. Munk, Willard E. Stephensen, Heber J. Hansen, Hans C. Johnsen, David Christianson.

the mission. During the year 396 souls were baptized and 96 missionaries arrived from Zion.

In July, 1905, Sweden was detached from the Scandinavian Mission and made a distinct mission, with Peter Matson as president, while Jens M. Christensen succeeded Chr. D. Fjeldsted as president of the Scandinavian Mission, which was now confined to Denmark and Norway, and consisted of 35 branches grouped into 6 conferences (3 in Denmark and 3 in Norway). Elder Wilford A. Knudsen, of Provo, Utah, died in Copenhagen, Denmark, November 3, 1905. During the year 305 persons were baptized in Denmark and Norway, and 89 missionaries arrived from Utah.

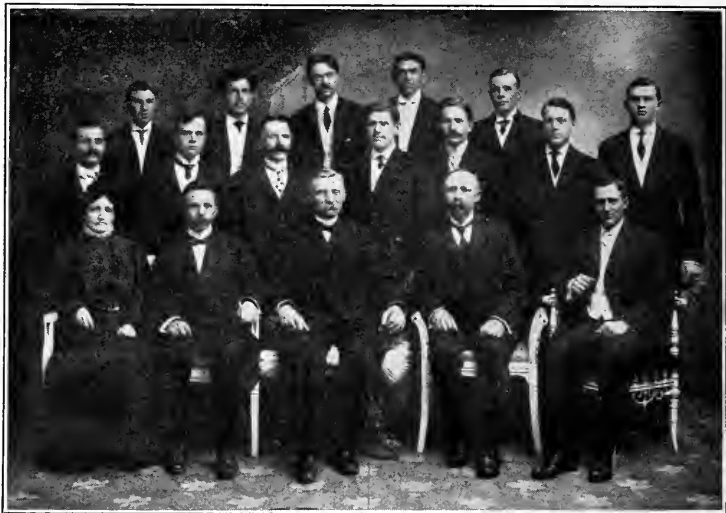
Elder Niels Evensen, president of the Trondhjem conference was in 1906 sentenced to pay a fine of 500 kroner or be imprisoned 45 days in Trondhjem, Norway, for baptizing; he appealed his case to a higher court, which reversed the sentence and set Elder Evensen free, on the ground that the "Mormons," not being Christians, could not be punished for performing rites pertaining to their religion. Sister Julia A. Berg, of Tilden, Idaho, and wife of Hosea Berg who, like herself, labored as a missionary in Norway, died Nov. 21, 1906, in Christiania. During that year 79 elders arrived in the mission from Zion, and 254 persons were baptized.

A conference house which had been erected by the Church in Aalborg was dedicated July 7, 1907, Apostle Charles W. Penrose offering the dedicatory prayer. In the latter part of the year Elder Soren Rasmussen succeeded Jens M. Christensen as president of the mission. During the year 259 persons were added to the Church in Denmark and Norway and 84 missionaries from Zion arrived.

In 1908, 232 souls were baptized in Denmark and Norway and 69 elders from Zion arrived to labor in the mission.

Elder Charles Martensen, of Koosharem, Utah, died January 12, 1909, in Stavanger, Norway, where he labored as a missionary. In February, 1909, Elder Andrew Jenson succeeded Soren Rasmussen as president of the Scandinavian Mission, and in March, April and May last, the usual semi-annual conferences were held as follows: In Copenhagen, March 27 and 28; Aarhus, April 3 and 4; Aalborg, April 10 and 11; Bergen, April 24 and 25; Trondhjem, May

1 and 2; and Christiania, May 8 and 9. The groups of elders laboring in the different localities were made from photographs taken at the time the respective conferences were held. At the present time, June 1, 1909, 130 elders from Zion are laboring in Denmark and Norway, distributed in the respective conferences as follows: Copenhagen 26, Aarhus 23, Aalborg 20, Christiania 31, Bergen 16, Trondhjem 14. From the opening of the mission in 1850 to the close of 1908, 48,441 persons have been baptized in the Scandinavian mission (including Sweden till the close of 1904). Dur-



ELDERS OF THE BERGEN CONFERENCE, APRIL, 1909.

First Row—James C. Christensen, Wm. D. Norman, Edward P. Mackelprang, George Georgeson, Lars Samuel Christensen. Second Row—James C. Petersen, Edward A. Olsen, Jr., Torkel E. Torkelsen, Wilford H. Wild, Erastus Johnsen, Carl Kjar, Franklin J. D. Jensen. Third Row—Mary E. Keller, Pres. James M. Keller, President Andrew Jensen, Wrol C. Olsen, Orson P. Heilesen.

ing the same period about 24,500 adult members have emigrated to Zion; 14,139 have been excommunicated and 3,185 have died. The remainder of the 48,441 baptized as stated, have been lost from the statistical reports year by year. If unbaptized children who have accompanied Latter-day Saints to America are counted, it is safe to state that nearly 35,000 souls have emigrated from

the Scandinavian mission to the gathering places of the Saints, since 1850. The number of missionaries from Zion who have labored as missionaries in Scandinavia since 1850, is upwards of 2 000, and some of them have filled several missions here. A host of local missionaries have assisted very successfully in the work of proselyting in early days.

And the good work of bringing souls to the fold of Christ is still going on. During the first five months of 1909, 122 persons were added to the Church by baptism in Denmark and Norway and prospects for further increase are very good.

At the present writing, Olaf J. Anderson is the writer and translator for *Skandinaviens Stjerne*, and Niels P. Nielsen, Jun., acts as secretary of the mission. James J. Larsen, of Logan, Utah, presides over the Copenhagen conference, Andrew H. Anderson, of Fountain Green, Utah, over the Aarhus, Isaac A. Jensen of Brigham City, Utah, over the Aalborg, Alma B. Larsen, of Salem, Idaho, over the Christiania, Enoch E. Christoffersen, of Le Grande, Oregon, over the Bergen, and Soren Andersen, of Centerfield, Utah, over the Trondhjem conference.

[THE END.]

Copenhagen, Denmark.



Photo by Geo. Albert Smith.

Latter-Day Saints Meeting and School House, Pinedale, Arizona.

A REPUBLIC WITHIN A COUNTY.

BY FRANK S. HARRIS.

[In view of the fact that the Latter-day Saints believe earnestly in honesty, industry and good citizenship, we are confident our readers will be interested to know of the good work that is being done to benefit humanity, in these respects, by the George Junior Republic, Freeville, N. Y., as described by one of the ERA correspondents who recently visited there.—EDITORS.]

He who helps a child, helps humanity with an immediateness, with a distinctness, which no other help given to human creatures in any other stage of their human life can possibly give again.—PHILLIPS BROOKS.

The small size of some of the kingdoms of the old world is often wondered at by students of geography. They learn that



General View, George Junior Republic, Freeville, N. Y.

some of them can be ridden across in a day on horseback, while others embrace but a single city. We do not have to go to the old world, however, to find a government which holds sway over a very limited territory. It is a republic and only has 210 citizens,

but, nevertheless, has its own government, elects its own officers, and makes its own laws.

Get on the train in New York City at 10 o'clock in the morning, and by 5:30 in the afternoon you can be in the George Junior Republic, in Tompkins County, New York. You get off the Lehigh Valley train at Freeville and have the choice between taking a bus or walking twenty minutes over beautiful, rolling country to reach the headquarters of the Republic. This done, you have no further trouble, at least as long as you are in the domain of the Republic. You must keep your eyes and ears open, however, or some of the interesting features of this unique place will be missed.



View of the George Junior Republic Freeville, New York.

The George Junior Republic was founded in 1895 by William R. George who had devoted considerable of his time to the study of social conditions, especially in their relation to children, while engaged in the publishing business in New York City. He spent his summers, from 1890 to 1895, in "Fresh Air Fund" work for children, taking from two to three hundred boys and girls each year to Freeville. It was during these five summers that his natural kindheartedness and love for struggling children were reinforced, and he began the development of a system wherein he could permanently benefit these objects of his confidence.

He learned that all the young people with whom he came in contact had much innate goodness. He also learned their temptations, and the great lack of affection, sympathetic interest, and proper training in the lives of many of them, and their consequent inclination to pauperism and law-breaking. On discovering that

getting things for nothing was the chief cause of pauperism, and that the boys made better policemen than their elders, he was led to the idea of *self support* and *self government*.

When these great principles, after considerable experimentation, were based on a practical basis, Mr. George found that the system was working toward a junior republic. The results had thus far been so satisfactory that it was decided to make the work permanent. When the main body of children returned to the city, in September, 1895, Mr. George and five boys remained at Freeville, forming a nucleus around which the Republic has been built.



Republic Pasture.

It has been a constant evolution from that small beginning to its present more or less perfected form.

The purpose of the organization is the saving of unfortunate and criminally inclined boys and girls. It takes those who would likely be a burden or menace to society and trains them for useful citizenship in the world. Energies which the training of the street would turn toward crime are harnessed and made powers to do good.

The republic is a town, or colony, of young people; an organization that aims to instil into the minds of boys and girls the principles of self-reliance and self-government, by giving them actual powers and duties of citizenship in a miniature state wherein are operating the same economic, social, and civic conditions that they will find outside on leaving the Republic. It is not an

institution with inmates, where officers have absolute authority over them; it is what its name signifies—a Junior Republic, a Republic *of* the young people, *by* the young people, and *for* the young people.



Scene on the farm, George Junior Republic.

The entire organization is under the control of the George Junior Republic Association, with a board of trustees consisting of prominent business and professional men from various parts of the country. The citizens of the Republic are granted self-government, provided they follow out the spirit of

the constitution and laws of the United States and New York state. All laws, however, must be approved by the superintendent of the association. Thus the citizens have a government of their own which is responsible to the association.

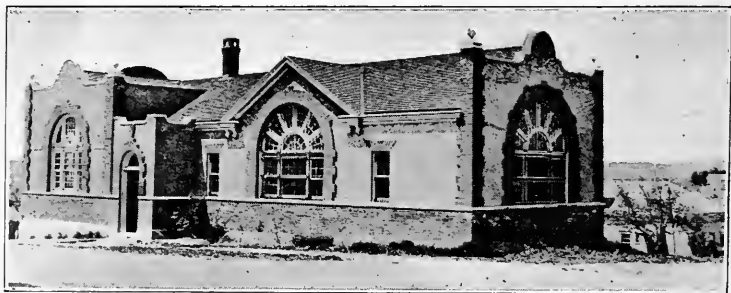


Court Scene, George Junior Republic, Freeville, N. Y.

All children over fifteen years of age and under twenty-one become citizens and are entitled to vote and hold office. The of-

ficers of the government, which are elected each year in November, are: President, Vice-President, Secratary of State, Secretary of Treasury, Boy Judge, Girl Judge, Boy District-Attorney, Girl-District-Attorney, Police Officers, and Prison Keeper. The duties of each officer are outlined in their constitution.

The laws are made by the citizens in their "town-meetings" or legislature, one meeting being held each month, at which the Secretary of State is chairman. Their laws against the use of tobacco and profanity are very strict and are enforced "to the letter." In looking over the court record with the Chief of Police, a young man about twenty years of age, I noticed that quite a large percentage of the convictions were made for the use of tobacco and profanity. Stealing was also found to be a frequent offense. It takes new citizens some time to get rid of these previously acquired habits.



Court House and Jail, George Junior Republic.

Court is held every Tuesday night and all cases for the past week are tried before the citizens' judge and a jury. If convicted the prisoner is turned over to the citizen keeper who places him in jail and directs the prison labor. There is, however, a supreme court to which appeals may be made. There are school-rooms in connection with the jail where the prisoners attend school part of the day.

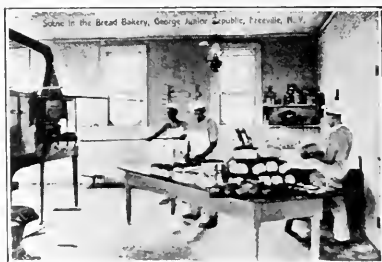
The citizens are self-supporting. The Republic owns 350 acres of farming land, and it conducts, besides, many small industries. Citizens must get their employment from one of the Republic shops or cottages or from the farm manager. The trades for boys

are: printing, plumbing, carpentering, furniture manufacturing, bakery, steam laundry, and farming in all its departments. In addition to the trades, there are the various government positions. For the girls there is domestic work in all its branches, and the government positions. Each of the industries, for example the farm, has its manager who is a responsible person, usually from the outside. The manager hires the citizens and looks after the work generally. The products of these industries, as the mission furniture from the furniture shop, the wafers and bread from the bakery, and the dairy products from the herd of Holstein cows, are in great demand.



Furniture Shop, George Junior Republic.

Citizens conduct their own financial affairs and hire out to the one whose work and pay suit them best. Work is not compulsory, but if a citizen fails to work, his money is soon gone and he will be imprisoned for vagrancy. No citizen can receive money from the outside, and each one has to pay for everything he gets, so industry is absolutely necessary. Those who are most industrious and careful, naturally can afford the best living. The motto of the Re-



Scene in the Bread Bakery, George Junior Republic.

public is, "Nothing Without Labor," and this is, perhaps, the chief lesson learned by those who live there.

The Citizens' National Bank is an interesting feature. Here the savings of the thrifty are deposited, and a general banking business is conducted, Republic money being used entirely. Citizens are not allowed to have American money, but the Republic

money is redeemable at face value whenever they get permission to leave the Republic.



School House, George Junior Republic, Freeville, N. Y.

The boys and girls attend school one-half of every day, but, here as elsewhere, there is a great difference in the amount accomplished by various students. Because of the way in which the outside work and the school are inter-related, it is much harder on those who do not tend to their lessons. There are seven members of the faculty; and the work covered is

the district school curriculum and a high school. The laboratories for physics, chemistry, and other science work, are well fitted to perform the necessary experiments.

The Republic library, endowed by William F. Miller, contains about 2,000 volumes of carefully selected books, and is a favorite place to spend unoccupied hours. The reading-room is comfortably furnished and is always open. One book which they like to show visitors is entitled, *Dan of the Junior Republic*, written by an ex-citizen. It tells the story of a boy's life at the Republic.

The Republic has a beautiful little chapel in which services are held every Sunday morning and evening, as well as on Wednesday evening. These services are non-sectarian and are designed to build up a strong moral and religious sentiment. Although not compulsory, the attendance at the service is excellent.



The Chapel. George Junior Republic, Freeville, N. Y.

The boys and girls live in families of ten or twelve in a cottage. These make up family groups of boys or girls as the case may be, with a lady, or a lady and her husband, at its head. Pleasures and athletics are by no means forgotten. Football, baseball, and basketball teams are organized by the boys, which compete with teams from schools in neighboring towns. The girls play basketball among other games. Par-

ties are held in the various cottages, and entertainments are given in the schoolhouse at intervals.

Although the Republic is still in its infancy, enough has been accomplished to prove the efficiency of the plan and to warrant the establishment of a number of similar institutions in other states. Many children who were leading lives of idleness and crime have been placed on the road to good citizenship. Very few have proved failures. Those who have gone out from the Republic may be found holding responsible positions in many of the walks of life. Among the ex-citizens are graduates from Harvard and Cornell Universities, and a number are at present attending college.



Republic Courthouse, Store and Cottages.

President Roosevelt, on visiting the Republic at one time, said: "In this splendid republic of yours, you are practicing the very things that I am trying to uphold—the dignity of labor, the principles of right and wrong—and the splendid, energetic way in which you set about it has won my respect and esteem. I have long been interested in this work, and have been studying it for some years. I say to you that this makes for what we are trying to do in teaching each man self-support and to work for decent government."

It is really remarkable how well these young people are able to conduct their own government and manage their own financial affairs. The institution is a vindication of the spirit of modern philanthropy: that direct giving may prove much more harmful

than beneficial, and that the best way to assist individuals is to educate and train them for the conditions of life, by making them self-supporting and fit for self-government.



Republic Cottages, with Hospital at the Left.

In studying the system one is often reminded of a saying of Joseph Smith. When asked how he governed his people, he stated that he taught them correct principles and they *governed themselves*. The reminder is especially strong when we learn that the place where the young people are successfully operating the principle of self-government mentioned by Joseph Smith, is only about forty miles from where his first six followers organized themselves as "Advocates of Truth" and "Champions of Liberty," more than 79 years ago.

Ithaca, New York.

AMERICA.

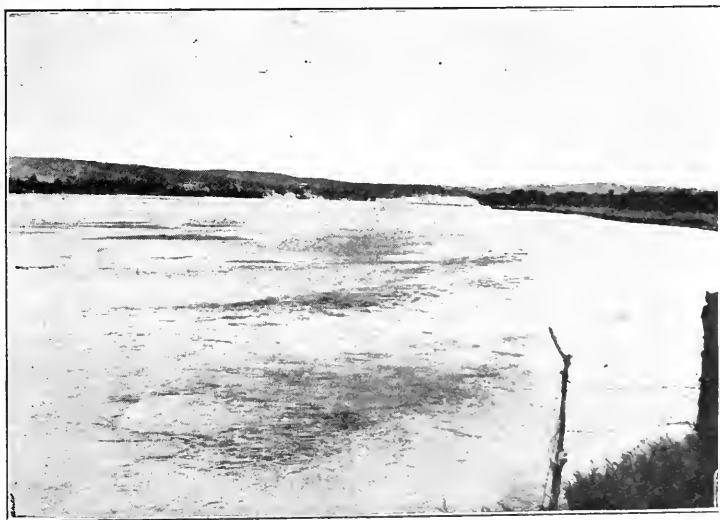
This land is consecrated unto those who shall be brought hither by the hand of God. If they shall serve him, according to the commandments he has given, it shall be a land of liberty unto them; and they shall never be brought into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed forever.—BOOK OF MORMON.

ASLEEP ON THE NIOBRARA.

BY ELDER SETH W. BALLARD.

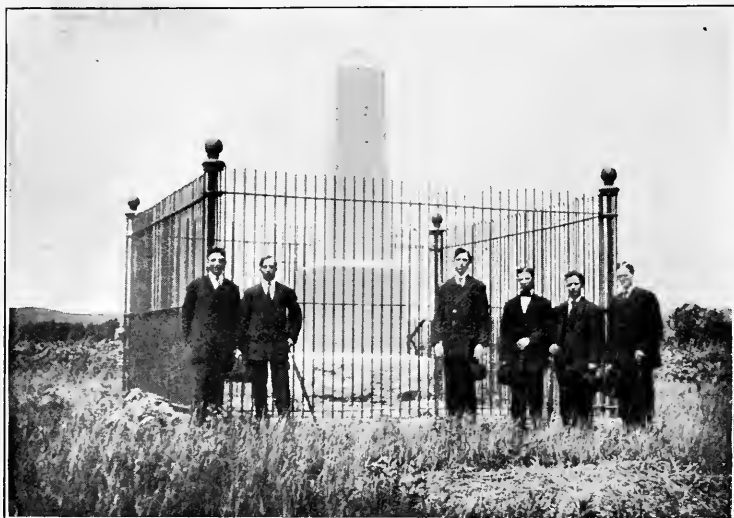
[Here is a simple story that will awaken many memories of the "Mormon" Exodus. This company had set out for the West, after the expulsion from Nauvoo. President Brigham Young sent Newel Knight to direct their return to the main body, but winter prevented, and as a result many fell asleep on the banks of the Niobrara. The monument is a fitting memorial of their hardships, faith and sufferings,—EDITORS.]

In the extreme Northeastern part of Nebraska, where the Niobrara river empties into the Missouri, stands a most beautiful



Where the Niobrara River Empties into the Missouri, Separating Boyd and Knox Counties, Nebraska.

mounument of Temple granite rising about twenty feet from the ground. It is situated on the west bank of the Niobrara river and can be seen for miles around. This monument marks the resting place of a number of the exiles from Nauvoo and Missouri who may be classed as maityrs to the cause of truth. Among them rest the remains of Newel Knight, the father of Jesse Knight. A little distance to the north from the sacred spot is the place



The Monument of Newel Knight and other "Mormon" Exiles who died during the Exodus from Nauvoo to Salt Lake, on the west banks of the Niobrara, Nebraska, erected, 1908.

where a company of exiles spent the winter of 1846-7, where they endured many hardships in facing the fierce winter winds. Their numbers were decreased that winter by eleven faithful souls.

Six of us elders visited this beautiful place and while there we sang the favorite song of the early pioneer wanderers, "Come, come, ye saints, no toil nor labor fear, but with joy wend your way." As the echoes of our simple song died away, we felt the Spirit of the Lord watching over the silent sleepers, and our testimony grew stronger as we contemplated what the Lord has done for their children and his people.

The dimensions of the monument, which was erected in the fall of 1908, are given as follows:

Ground foundation 7x7x2 feet cement.

Base 5x5x5 feet, granite.

Main shaft $3\frac{1}{2} \times 3\frac{1}{2}$, bottom tapering to 3x3 top, length 12 feet, with an 18-inch slope to top of monument, granite.

Elders from left to right are: B. E. Mumford, S. W. Frame, standing alone; S. W. Ballard, Jos. I. Bawden, Daniel Nield, and Henry L. King, at the right.

The inscription on east side reads:

NEWEL KNIGHT,

BORN SEPT. 13, 1800,

DIED JAN. 11, 1847.

MEMBER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

ERECTED IN LOVING APPRECIATION OF OUR FATHER

WHO DIED DURING THE HARDSHIPS OF THE MORMON EXODUS FROM
NAUVOO TO SALT LAKE CITY.

On the west side:

Others who died at Ponca, in the years 1846-7:

MR. CORVAL,

MRS. SPICER CRANDALL,

MRS CORVAL,

MRS. NEWEL DRAKE,

LUCY BRONSON,

MRS. DAME,

ANN BOYCE,

GARDUROUT NOBLE,

MRS. RUFUS PACK,

BENJAMIN F. MAYERS.

Columbus, Nebr.

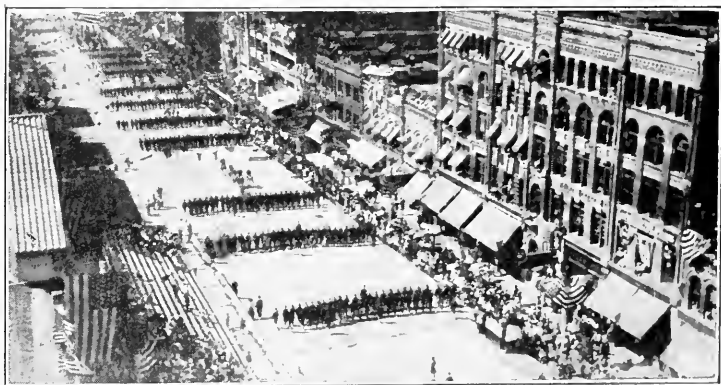


Photo by Gerald Anderson.

A scene in the Grand March, G. A. R. Parade, Salt Lake City, Aug. 11.

FOUR HEROES FAR AWAY.

BY J. WILFORD BOOTH, PRESIDENT OF THE TURKISH MISSION.

“A good name is better than precious ointment and the day of death than the day of one's birth.”

“And then whate'er befalls me,
I'll go where honor calls me.”

“Then with my last fond sighing
I'll whisper soft when dying—
Farewell, farewell, my own true love.”

“Blue Bell, they are returning,
Each greets his sweetheart true,
Blue Bell, my heart is yearning,
Never a one greets you.
Sadly they tell the story,
Tell how he fought and fell,
No thought of fame or glory,
Only of his Blue Bell.”

The above quotations form a peculiar mixture of sentiment, but you will soon see that each line has some thought to lend us in our talk of four comrades in the fight for right whose homecoming has been delayed until time shall blend into eternal day.

Up to date the number of missionaries to Turkey, according to our records, is forty-seven, covering a period of some sixty-eight years—from about 1840, when Apostle Orson Hyde landed in Palestine, to the present time. That is only one missionary for every seventeen months, but of course, nothing much was done the first thirty-three years, or until the visit of another apostle, Lorenzo Snow, who dedicated again the land of Palestine

to the work of the Lord and the return of the Jews to their promised inheritances. Still another fourteen years passed by before,

in 1889, missionary work began permanently; and since that date in twenty-three years, we have had forty-four missionaries, which still averages us only two a year.

Out of that little company there are four young heroes "who have never returned." They died and are buried in the land "beyond the sea," and their sepulchres are with us until this day.

I am sure there are none of my readers who, were they the living loved ones of these dead brothers here, would feel that honor had been misplaced by a short memorial article in the pages of our young men's journal, the IMPROVEMENT ERA, locating their distant graves. The



EDGAR D. SIMMONS

Edgar Dilworth Simmons, son of Joseph Marcellus Simmons who died Feb. 14, 1872, and Rachel Emma Woolley, eldest daughter of the late Bishop Edwin D. Woolley, was born in Salt Lake City, April 25, 1863, ordained a deacon Feb. 18, 1887, an elder, Jan. 28, 1889 and a seventy, Apr. 20, 1889. Though but 26 years of age, when he died, he was a matured man in business, in fidelity, in honesty, in all that makes the well-rounded character which seldom is accorded to youth. He started as cash boy at Walker Brothers at 10 and was paying teller in their bank when he left for his mission.

remains of nearly all the elders who have died in the mission field have been carried, even from the most distant corners of the earth, to find a place of rest in the necropolis of their own wards

in Zion, but of our quaternion heroes who have laid down their lives for the cause of truth in Turkey, not one has been taken back to be interred in the "banks of flowers," by the hand of former friends amid the tender tear-fall of grief-stricken homes and sorrowing hearts.

But we do not complain that they are here, neither do I think their loved ones at home feel that any slight has been in-



ADOLPH HAAG

tended. It seems more like the ruling of a wise Providence to allow their bodies to rest here under the dew and the sod, "that their monuments might perpetuate their work in bearing witness of the truth." The names of our dead comrades are Edgar D. Simmons, Adolf Haag, John A. Clark and Emil J. Huber. Each one has gained a good name, better than precious ointment. Each died in honor and in the harness of the priesthood, and surely the rest of each will be a glorious one.

The loved ones of these four noble young men, I know have never forgotten the "last fond look" and the farewell kiss of the brave boys who went where honor called them, and next to, if not equal to, the dear mothers and sisters whose "hearts are waiting for the boy that never returned," I think our tender sympathy must go out to meet the "Blue Bells," the true

and faithful sweethearts, the streams of whose gushing life in the overflow of grief, have been turned aside into the Salton Sea of Solitude, to weep in pensive waiting for some mighty force to turn the tide into its former course again.

Ah, brave girls, your reward is not lost either. When the life of



JOHN A. CLARK.

your absent loved one is some day unfolded to your view, and when you trace his trials through the field of toil and thorns of shade and flowers, you will see how often your message of love, encased in a crescent of hope and full of faith and prayer and purity, has just arrived in time to lend the needed aid to help him on until released in honor.

The Turkish mission is, of course, a hard one, and we understand there is a coldness in response to calls to labor in this forsaken land. Less brave ones will most

likely choose a field more fascinating, but at the same time it keeps our numbers few, it keeps these few the bravest—just the kind we need to meet the situation here.

WHERE OUR BOYS ARE BURIED.

Here is a picture of the first elder, and his grave, who died

in the Turkish mission—Elder Edgar Dilworth Simmons, of Salt Lake City. He arrived here July 9, 1889, leaving Salt Lake City April 20, 1889, and was afterwards located in Aintab, where with a companion he studied the language a few weeks, but was soon left alone, and in January, 1890, was taken down with smallpox, and after fourteen days, with only native friends to care for him as best they could, he succumbed, and died on February 4, 1890. He



EMILE J. HUBER.

look desolate, but the springtime brings a gauze of green; and floral offerings rise around the tomb as gifts of nature to the dead who slumber there. The elders with Sister Booth have oft resorted

was buried by a kind minister of the Protestant Church, known as Budville Krihor.

Elder Simmons' grave is at the north-west edge of the Protestant Armenian cemetery, at Aintab, not far from the Central Turkey College, and the spot is marked by a heavy substantial monument of black basalt, on the north face of which is inscribed this touching epitaph:

Edgar D. Simmons
Died at the Post of his
Office
Feb. 4, 1890, aged 26
years.

The absence of trees makes the place

there to decorate the grave, and I have seen her sit in meditation there as if her heart contained the sorrow of the dead boy's mother, while she seemed to say in silence:

Eager I gaze into the gloom around,
Thy form to see,
Striving once more to catch the cord that bound
My heart to thee.

The second of our missionaries to lay down his life in this far off land was elder Adolf Haag. This young man [took up his labors in Palestine and spent most of his time in Haifa among the German colonists. After about two years in the midst of earnest work, typhoid struck him down and he died at the home of good friends, Brother and Sister Hild, at Haifa. The date of his death



GRAVE OF ELDER EDGAR D. SIMMONS, TURKEY.

is indicated by the following inscription on the west front of a neat cube of rock supporting a white, broken marble column. Peep through that bunch of geraniums and you may read in clear-cut letters:

Adolf Haag
Von Payson, Utah, U. S. A.,
Geb. 19. Feb. 1865, in Stuttgart, Deutschland,
Gest. 3. Oct. 1892, in Haifa,
Ein Missionar der Kirche Jesu Christi der Heiligen der letzten Tage.

Aside from these written words, there seems to be a sacred blending of evergreens and marble as the sunlight and the shade play in harmony there, sending out a song of longing affection on the breeze from the heights of Carmel to some one far away, saying:

Do they miss me at home, do they miss me?
It would be an assurance most dear,
To know that this moment some loved one
Was saying "I wish he were here."

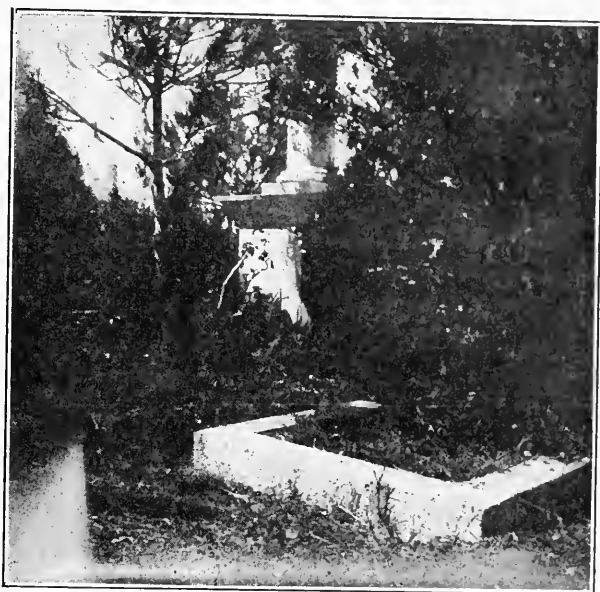


THE GRAVE OF ELDER ADOLF HAAG, HAIFA, TURKEY.

In this same picture, you will see straight along the aisle to the right, another tombstone much like the one described as that of Elder Haag.

Now look at the next picture and you will see a view of the place where lies the third one of our heroes, Elder John A. Clark, of Farmington, Utah. He sleeps beneath this sunlit pile of marble within a few yards of the tomb seen in our last picture, and their twin monuments are taken in both photographs, but shrubbery obstructs the view more in the latter than in the former. You cannot read the letters clearly in the picture, but if you come and

stand by the tree there, and push that flower aside you may see in neat forms these chiseled words:



GRAVE OF ELDER JOHN A. CLARK, HAIFA, TURKEY.

In fond Remembrance of
John A. Clark,

Son of Ezra and Susana Clark,

Born Feb. 28, 1871, at Farmington, Utah, U. S. A.

Died Feb. 8, 1895, at Haifa, Palestine,

A Missionary of the Church of Jesus Christ of Latter-day Saints

During his stay in 1894, and up to his death in 1895, Elder Clark was cared for to the last by Brother and Sister Hilde and other kind friends. So far as we can learn, he died of smallpox, but more detailed information can be had from elders present in the mission at that time. In the tithing record of the then Haifa branch we find a credit of ten francs to Elder Clark, on January 18, 1895, and still later, Jan. 26, his name appears again, so it will be seen that his illness was not long, as he died in thirteen days after this last date. Those who knew these two young men in

Zion, whose graves are here by the side of the sea, in the tranquil evening shades of Mt. Carmel, where you see their sepulchres so close together in double testimony of the gospel, will think of



Grave of Elder Emil J. Huber, Aleppo, Turkey.

the words of David, as his two friends, but a few hours ride from the sacred spot, lay "fallen in Mt. Gilboa."

They were lovely and pleasant in their lives, And in their death they were not divided.

On the day after Easter, April 12, of this year, I plucked a leaf and a blossom from each of these dear boys' graves and am saving them for their folks at home.

The fourth and last of our intrepid companions is Elder Emil J. Huber, who died here at Aleppo, of typhus, on May 16, 1908, and was buried two days later in the Christian cemetery, northwest of the city.

Waiving the eulogy he so nobly earned in his less than one short year of missionary labor, we shall be content this time to have him share the passing praise of this Decoration Day article, while we look with solemn mien at the monument now standing over his "little sleeping palace" among a multitude of other tombs.

During the last Sunday services which he attended, Elder Huber arose, and with a voice trembling under the power of the Holy Spirit, bore his last testimony, and among other things, he said:

"I know the gospel is true, and you cannot deny it, having heard it preached by a humble servant of the Lord."

That sentence is inscribed around the base of the monument, and the voiceless testimony is now doing the work cut short by the transfer of Elder Huber to a mission among the dead. You may read almost every letter also on the face of the red-tinted rock, as shown in the picture facing the east. On the opposite side also are given some data, and so the epitaph in all would read as follows:

In Memory of
Emil J. Huber,
Missionary of the Church of Jesus Christ of Latter-day Saints.

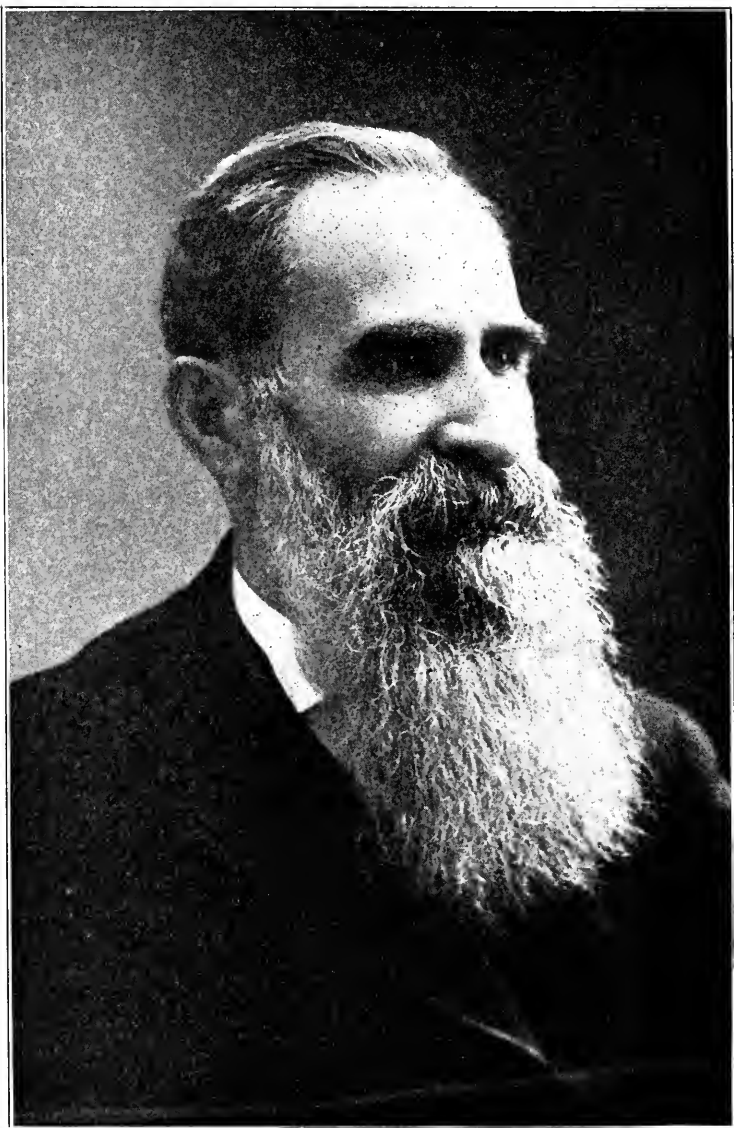
Born in Paris, March 7, 1885.
Set apart at Salt Lake City, July 23, 1907.
Died in Aleppo, May 16, 1908

As one looks at the monument, the words of Jesus so fitting for the occasion come to mind: "I tell you that if these should hold their peace, the stones would immediately cry out."

I trust this article, imperfect as it is, will be a source of comfort to hearts that have ached so long, and have, like the mother of Sisera, cried oft in anguish, "Why is his chariot so long in coming?"

Mothers, sisters, sweethearts, if the gift of flowers and frequent visits, and a tribute of tears can count for aught at the graves of your loved ones in this far off land, then Sister Booth has filled that part of your wishes whenever she could do so, and has been, with pure love for all of them, a sweetheart, a sister, and a mother, to these brave comrades in the cause of Christ.

Aleppo, Turkey, May, 1909.



ELDER GEORGE REYNOLDS,

Author of many Church works and member of First Council of Seventy.
Born January 1, 1842; Died August 9, 1909 (see page 927).

THE Y. M. M. I. A. READING COURSE.

BY DOUGLAS M. TODD.

In the three seasons during which the General Board of the Y. M. M. I. A. has been suggesting certain volumes for supplementary reading in our associations, something like four thousand members have reported having read one or more of the books recommended. In comparison with our enrollment this number is small, but it is increasing and therefore encouraging.

Much care has been exercised in the selection of books for the coming season, and through the increased effort which we hope to see put forth in getting these books before our members, we are confident that the number of readers will be greatly increased. We solicit the hearty co-operation of our officers to this end.

A two-fold benefit will be conferred upon every member that can be induced to read any or all of the books suggested: first, he will be put in possession of knowledge both useful and elevating; and second, and more important, he will unconsciously cultivate a taste for wholesome literature. Taste for good reading is an intellectual habit which, to be strong and vigorous, must be acquired early. The young person who cultivates a liking for good books throws around himself a most valuable safeguard, and secures the best means of overcoming that restlessness which is constantly driving so many of our young people on the dangerous quest for diversion and excitement. A few years of persistent application to good reading will give a person the ability to get more real pleasure from books in a single evening than he can get from all the cheap shows that visit our towns in an entire season, and will soon render the noisy din of the saloon distasteful to him.

One prominent educator has said that it is better to teach a boy to love a beautiful sunset than a cheap show. It is better to teach him to love a good book than either.

There is but one way to cultivate a taste for good books, and that is by reading them, and to do this does not require expensive colleges nor learned teachers, but only a little persistent effort early in life, and yet as eminent a scholar as Dr. Eliot, of Harvard, has said that fifteen minutes a day devoted to consistent reading will give any man a liberal education.

The following is a brief descriptive list of the books recommended for reading during the coming season. The first four named being for the senior grades and the last three for the juniors:

Ancient America, by BALDWIN

This is a work designed for students and those who read for profit rather than for pastime, though it is a very interesting volume.

It is one of the more solid books that ought always to accompany the reading of works of fiction, if one would keep his literary appetite in a healthy condition and avoid creating too great a desire for books that stimulate and excite.

This book will prove especially interesting and profitable to students of the Book of Mormon, as it sets forth in a brief but interesting manner the wonders of the civilization attained by the ancient inhabitants of America.

The book discusses the works of the Mound Builders, the ancient copper miners on Lake Superior, and the exceedingly interesting ruins of Mexico, Central America and Peru. We heartily recommend the book to our Senior members.

The Crisis, by WINSTON CHURCHILL.

In these modern days of "best sellers" one naturally hesitates in recommending works of fiction, as perhaps too many are already being consumed by certain classes of our young people, and, like the worms, they are taking on the color of the vegetation on which they feed. Some of these books are good, but more of them are slightly tainted in their moral tone, making their effect pernicious.

The Crisis is a clean, wholesome story, the plot of which is

laid among the thrilling scenes of the Civil War, in St. Louis, where the line between North and South was finally so closely drawn as to separate father from son, and lover from sweetheart. There runs through the plot a beautiful love story that sustains interest and gives healthy play to the imagination, while at the same time one is given a vivid picture of those stirring times, which throws important light on the political problems of the day and assists one in comprehending the great sacrifices necessary on the part of those who preserved the Union and insured its future greatness.

The book is altogether wholesome and refreshing, and is sufficiently simple to be enjoyed by Juniors, while not too light to be relished by older persons.

In connection with the reading of this work by members of the Senior grades, we would heartily recommend the perusal of *The Life of Lincoln* selected for the Juniors.

Our Inland Sea, by ALFRED LAMBOURNE.

Only a limited number of copies of this work has been provided. It is not intended for general reading, and will be appreciated only by those who have acquired considerable literary taste. A genuine liking for a book of this kind is an accomplishment, of which the possessor has some reason to be proud. Those who read the book expecting an array of facts and statistics on the Great Salt Lake will be disappointed. The artistic features of the *Inland Sea*, in all its varying moods, in storm or calm and changing season, those qualities that attract us whether or not we are aware of the source of the charm, appear as bits of beautiful color arranged in a web of quaint philosophy; sometimes apparently disconnected, but as a whole completing a truly artistic design, and always returning to the cliffs, the gulls, the surf and the spray, creating an atmosphere that clings like a perfume, or haunts you like the melody of sweet music.

The material and mechanical execution of the work are superb. The sketches by Harwood, another home artist, are very expressive and in close harmony with the text.

Altogether the work is one that will gladden the heart of a book lover, and be a possession of which he will always be proud.

Courage, by CHARLES WAGNER.

The author of this work has been highly recommended by Theodore Roosevelt, who advised every one to read his *Simple Life*. He has written many books, among which *Courage* and its companion volume, *Youth*, stand well to the front. In his foreword to *Courage* he truly says: "What we most often lack in youth is the knowledge of what it is wisest to desire." Then he tells in seventeen chapters that are inspiring reading every one, what to do to acquire the force and courage to make a man. "I should like to sound in your ears a clarion call that would fire your heart. I should like to reveal to you a vision of force, of benevolence, of consecrated manliness, after which it would be impossible for you to be satisfied with enervating pleasure, or to give yourself up to barren discouragement." In the book he fulfils his wish, in language and argument that any young man of ordinary intelligence may easily understand.

Abraham Lincoln, the Man of the People, by NORMAN HAPGOOD.

Among the many books and articles on Lincoln that have appeared in this the centennial of his birth, no brief work has come under our observation that gives a better portrayal of his true character than this one by Hapgood. We hope to see it read by thousands of our young people.

All written life of Lincoln, touching briefly as does this one, on the great events of his time, makes intensely interesting reading, and is always an inspiration to young men, and especially to those who feel that their opportunities are limited.

Lincoln's origin was as humble and obscure as it well could be, and his opportunities limited indeed, but by utilizing them as they came, and by being honest, steadfast and diligent, he took his place along with Washington as one of the greatest characters in American history.

To as many Junior members as can do so, we would recommend the *Crisis* to be read with the *Life of Lincoln*.

John Stevens' Courtship, by Mrs. SUSA YOUNG GATES,

is a story of the famous Buchanan war.¹⁸⁶¹ The book is filled

with interesting pen pictures of Salt Lake and Utah, as they were from 1857 to 1860. Moreover, it portrays many of the stirring events connected with the United States Army sent out, because of false reports brought to Washington, to exterminate the "Mormons." A beautiful love story runs through the book; and about the courtship of John Stevens all the historical events are clustered. Notable features of the book are the sayings of the Church leaders of those days which have been gathered from many forgotten and difficultly accessible sources. Not only is the book an interesting historical romance, but it is strongly faith promoting.

The Castle Builder, by NEPHI ANDERSON.

The author of the work is already well known to many Improvement workers and readers of the ERA, through the excellent work he has done for many years past, and some are already familiar with his *Castle Builder*, which has met with marked success because it is true to nature. It is a story which beautifully tells of a universal trait—the hopes and aspirations (castle building) which every normal man and woman experiences; as Harald, the hero in the story, says to Thora:—

"I always have been and always shall be a castle builder, in this world and in the worlds to come. I believe in castles, Thora, even in what people call castles in the air. History teaches me that back of what we call facts there has always been a subtle force; before the act, there has been the dream; as the architect is to the builder, so is the vision to the realization. In fact, castle-building is but another name for faith—that power which God himself exercises, we are told, and by which worlds are made."

The story tells of how Harald and Thora work out their destiny in the Land of the Midnight Sun; how Harald, the poor herder of sheep, plans his castles and how he realizes them; and how he attains to the grandest of them all—a membership in the Church of Jesus Christ of Latter-day Saints together with her whose love had led him on. Harald dreamed nobly and manfully, and his dreams became his prophets.

Salt Lake City, Utah.

EDITOR'S TABLE.

TESTIMONY AND TESTIMONY MEETINGS.

At the late annual convention of the M. I. A., a feature of the many profitable gatherings was a conjoint testimony meeting in the large tabernacle on the morning of June 6. President Joseph F. Smith presided, and his opening remarks are valuable as a guide for testimony meetings in general. His own testimony at the time, besides being full of the spirit of the gospel and the great Latter-day work, shows what subject matter is appropriate for testimonies; *viz.*, thankfulness to God, a declaration of faith in him and his work and in the Lord Jesus Christ; belief in modern revelation, and in the Divine mission of Joseph Smith the Prophet; and the acknowledgment that all praise is due to the Father, Son and Holy Ghost, whom to know is life eternal. The testimony may be studied with profit by the Saints, and is here given in full:

The purpose of this meeting is to afford the brethren and sisters, as far as the time will permit, the opportunity of expressing their feelings and their faith in the great work in which we are engaged. It will, of course, be obvious to all that no single individual should occupy any very great length of time, and also that we should not wait, one for another, and thereby allow the time to lapse unused. It would be well, also, for those who speak, to give vent to their voices, so that as many as possible may have the privilege of hearing what they have to say. In order that the largest number may hear, it will be well for the speaker to turn his or her face toward the largest number.

Personally, I feel grateful for the opportunity of meeting with you this morning; and while I am on my feet I desire to say to this congregation of workers, and associates, and sympathizers

with the work of Mutual Improvement, that never in my life was the testimony of the Spirit of God in my heart stronger or clearer than it is today. It seems to me that each day of my life, I feel some new assurance, some increased strength with reference to the divinity of the work that was inaugurated by the grace of God, through the Prophet Joseph Smith, a work which, in the few years of its existence in the earth, has spread abroad and accomplished these great results! While many other organizations have arisen and fallen, with much greater pretensions in the beginning than characterized the mission of the Prophet Joseph Smith, they have had their brief day, and have passed away, while the Church of Jesus Christ of Latter-day Saints—organized by the wisdom and power and revelation of God to man, through the agency of the boy-prophet—has continuously, steadily, day by day, grown and spread and become stronger and stronger in the earth. This is in accordance with God's decree; and so long as a majority of the Latter-day Saints are faithful to their covenants, faithful to their God, and to the truth of the gospel which they have received, this progress and increase will continue, until the truth shall find the honest in heart in every land, among every people; and the faithful, and those who shall be worthy of everlasting life, will be gathered out to the places appointed for them, where they can organize and receive the benefits of the organization of the Church, and all the means that the Lord has provided for the education, and instruction and for the strengthening of the faith of his children.

My brethren and sisters, I know that my Redeemer lives. I know, as I know I live, that in person he has visited man in our time and day, and that we are not now dependent alone on the history of the past for the knowledge that we possess, of which record is borne by the Spirit of God, shed abroad in the hearts of all who enter into the covenant of the gospel of Christ. But we have the renewed and later witness and manifestation of heavenly visions and of the visitation of God the Father and Christ, the Son, to this their footstool; and they have in person declared their entity, their being, and they have manifested their glory. They have stretched forth their hands to accomplish their work—the work of God, and not the work of man—and while those who have

been faithful shall be crowned with glory and honor in the presence of God, the honor and the glory, the credit and the praise, for the continuance and for the advancement and growth of the kingdom of God in the earth, will be due to the Father and the Son and the Holy Spirit, whose power and whose agency, whose influence and purpose, have been behind the work of God every moment since it was first given to man. It is by this power that it has grown and continued, and has become what it is, and it will continue to grow and spread, until it shall fill the earth with the glory of God, and with the knowledge of the Father and of the Son, whom to know is life eternal. This is my testimony to you, my brethren and sisters, and I bear witness of it in the name of the Lord Jesus Christ. Amen.

THE G. A. R. ENCAMPMENT.

The recent week's visit of the old soldiers of the G. A. R. to Salt Lake City, where they held their annual encampment this year, was a very pleasant occasion, both for the people of Utah and for the veterans. Salt Lake City put on her holiday attire. Music and good cheer, resounding through her decorated streets, were apparent everywhere. Old Glory's broad folds waved over every prominent building from the Temple to the foot of Main street; and flags and bunting in rich display decorated every home in all the city. Never before has Main street presented such a brilliant appearance as on the day of the great parade. The men and women who had in charge the arrangements deserve great credit for thoughtfulness and efficiency in preparing every detail for the entertainment, comfort, convenience and pleasure of the visitors; and the citizens should have praise for the whole-souled reception given, and the consideration shown to our friends. It was a great pleasure, and to some visitors a surprise, to receive such considerate treatment. To our citizens it was no less a delight than a splendid educational lesson in patriotism and love of country, to behold, to cheer, and to applaud the thousands of heroes of the great war which decided questions that made us one united Nation for, let us hope, all time to come.

Many were the expressions of appreciation from the visitors. Quite a number called on President Joseph F. Smith to express their satisfaction and appreciation. Among his visitors was John Fletcher Spence, A. M. LL. D., chaplain G. A. R., of Knoxville, Tenn., who expressed his delight with Salt Lake City and her citizens. Mr. Fletcher served in the army three years, from 1862-5, is a graduate of the Ohio Wesleyan University (1853). As president and chancellor of colleges and universities, he has trained thousands of students in the past thirty-three years.

Another visitor who called to express his delight was Major George Elmer Tracy, of Wareham, Mass. He is a member of the Executive Committee of the National Civil War Musicians, and their color-bearer. For thirty years he has attended G. A. R. encampments, and he said never had he witnessed a more warm-hearted and genial reception than was received by the veterans in Salt Lake City. He was so earnest in thanks that he said he would surely tell the people of the East what he knows of the kindness of the people of Utah.

Young Brigham, of Massachusetts, was a caller. He said he had often been taken to task for having a name reversing the name of the founder of Utah, with whom for that reason, he had become somewhat familiar, and now it was his pleasure to learn something of the generosity of the people of Utah. He had attended some thirty encampments, and at none were the soldiers ever treated better.

R. H. Walker, secretary of the Texas Board of Pharmacy, Gonzales, Texas, called, with his two daughters. They were very much pleased with their visit, and he said he could not leave the city without calling on President Smith and telling him how pleased they were and delighted.

But space will not permit to mention more. We can only say, and we believe in this we express the sincere sentiments of the people, that the pleasure is reciprocal. Come again.

PRIESTHOOD QUORUMS' TABLE.

Punctuality and Dispatch.—Complaints have been frequent that some presiding officers are not punctual in opening the meetings; and particularly that they take too much time for unimportant remarks, thus hampering class work and tiring the members. Presiding officers should be well informed on the mode of procedure in the general assembly, and on the general topics and notices which they have to present, so that punctuality all along the line may be practiced, and that every item of business may be promptly dispatched without dry sermons, or the repetition of hackneyed and tiresome remarks.

Resume Work.—The time is at hand when those quorums that have had a vacation for the summer should take up their labors with renewed energy. It will need considerable zeal to finish the first year's course before the time (January, 1910) when the second year's course of study should be taken up for consideration. The bishops and their faithful helps, together with the class leaders, should consult together and devise plans for beginning their class work, for obtaining full attendance by proper notification of the members, and for considering such other questions and obstacles as will perhaps arise on resuming meetings. Get at the work right, and the difficulties will vanish.

Prayer.—"When a man prays he communes with his source; he rests from the flux of the world in the beneficent calm of the eternal; he restores and purifies himself; and perhaps he will never realize more clearly that he is not alone than in this solitude. Prayer is the sanctified retreat of the soul, the peaceful and elevated fortress which nothing can attack, where he leaves behind him all his sufferings, all his struggles and dangers; where he takes refuge in absolute security. O Prayer, what source of strength can be compared to thee, and how can a soldier mount guard with greater courage than when he feels himself guarded by Him who watches always."—CHARLES WAGNER in *Courage*.

Reference Books.—A large number of the quorums are asking for complete text in the course of study instead of references, notes and mere outlines. The arguments are used (1) that many are without the books; (2) that even when they have the books, they are not familiar with the method of study, or have no time to look up the references; and (3) a complete text saves time. The arguments, of course, against these complaints are: (1) that the books *should be* in

their possession. How can we be happy, or make home pleasant, or thrive spiritually without books? (2) That if they are not familiar with methods of study, to make an effort is the way to learn. We learn to do by doing, not by having some one else do for us. As to time, there is time for all things; and if a thing is worth doing at all, it is worth doing well, and worth our best efforts. (3) While a complete text may save time, we do not understand that the object of getting lessons is to save time. It is to learn. If you appear to save time, but do not learn as much, have you accomplished your purpose? Work counts.

Value of Seventies Year Book.—It has been thought advisable to call the attention of the Seventies to the excellence of the matter contained in "The Seventies Course in Theology." The "First Year Book" gives in a concise, yet comprehensive manner a most interesting history of the Seventy in the Mosaic, Christian, and Last Dispensations. Every Seventy should become thoroughly acquainted with the three lessons devoted to this topic. These lessons convey to the student a more comprehensive knowledge of the organization and duties of the members of the quorums of Seventy than any other treatise that has ever been presented on the subject. There is, and will always be, a stream of new men coming into the quorums who have not given special attention to this particular calling in the Priesthood. These new members will often have questions to propound regarding the history and responsibility of their calling; if the "First Year Book" is at hand such questions can be readily answered. This book also gives, in a nutshell form, a history of the books of scripture believed in by the Latter-day Saints. This information, like the lessons devoted to the Seventy, is of such a character that it will always be important, and in demand, consequently well worth being preserved. Seventies will always be called upon in the performance of their special labors to refresh their memories regarding the interesting and important items that are presented in this splendid work. The "Second Year Book" gives an "Outline History of the Dispensations of the Gospel." This leading topic is preceded by six intensely interesting and important lessons under the heading, "Prelude to the Dispensations." A knowledge of the contents of this work can scarcely be said to be of less importance than a knowledge of the matter in the "First Year Book." The First Council of Seventy feel that a fund of very valuable information has been brought together in these books. They also feel that very many of the brethren have been unable to master the lessons presented, owing to the rather hurried manner in which they have been forced to consider them. Many of the questions discussed will recur again and again to the minds of the brethren in the future. In order to encourage future study on these various topics, it has been decided to bind the First and Second Year Book together, making of the two one volume. The book is well and strongly bound in cloth and can be sold at seventy-five cents per copy. A limited number of these books are on hand. The brethren of the Seventy, who find pleasure in the study of the Lord's wonderful purposes, are urged to purchase the work in this form, the number on hand will soon be exhausted. Those who purchase them will find their value multiplying in the future. The work is worthy of a place in the library of any Seventy.

MUTUAL WORK.

M. I. A. ANNUAL CONVENTIONS.

To Stake and Ward Officers Y. M. M. I. A.:

The following appointments have been made for the M. I. A. conventions, 1909. In case any changes are desired in the dates given, the stake superintendents should immediately consult with their stake presidencies and arrange for a new date, and notify the General Boards of Y. M. and Y. L. M. I. A.:

Snowflake,—August 13.

Fremont,—August 22.

Beaver, Malad, San Luis, Hyrum, Box Elder, Woodruff,—August 29.

St. Joseph,—September 3.

Bear River, Taylor, Cassia, Teton, Liberty, Jordan, Weber, Parowan, North Davis, San Juan, Yellowstone, Rigby,—September 5.

Alberta, Ensign, Star Valley, South Sanpete, Wasatch, Wayne, Uintah, Granite, South Davis, Tooele, Bannock, Emery, North Weber, Pioneer,—September 12.

St. George, Juarez,—September 13.

Big Horn, Oneida, Blackfoot, Summit, Millard, Salt Lake, Alpine, Panguitch, Juab, Ogden, Nebo, Bingham—September 19.

North Sanpete, Union, Benson, Morgan, Utah, Kanab, Bear Lake, Cache, Sevier, Maricopa,—September 26.

Stake superintendents will please give special and immediate attention to the following items:

1. Confer with the stake presidency—secure their co-operation and arrange for the conventions.

2. See that your ward and stake organizations are all complete and your class teachers selected before the convention.

3. See that all officers and class teachers are notified, by letter or by personal visit if necessary to secure their attendance. Leave no one with an excuse for absence. Make a *special* effort to get a large representation of officers from each association—it should be 100 per cent.

4. Secure suitable hall or halls for the convention, where both the Young Men's and Young Ladies' Officers may be accommodated, without interfering with Sunday Schools or the ward meetings. Consult with the Young Ladies' officers in regard to this. Confer with the officers of the Young Ladies and arrange for entertaining officers who come from a distance; and, if practicable, provide for light joint luncheon between sessions.

5. It has been provided for by arrangement between the two Boards that all Sunday school teachers who are Mutual Improvement officers or class teachers shall be excused from Sunday School classes to attend the morning session of the convention.

6. Extend a formal, cordial, special invitation to the stake presidency, high counselors, and bishops and their counselors, and all the stake officers of the auxiliary organizations, to attend the convention meetings.

7. See to it that competent persons are selected to treat the subjects at the convention and assign the topics to them in advance, and call attention to the necessity of preparing the subject according to the outlines.

8. Forward copies of this circular to every ward president without delay and request him to acknowledge receipt of them and see to their proper distribution.

9. Hold at least one preliminary meeting of the stake superintendency, aids,

and convention speakers, discuss the convention subjects thoroughly, and perfect all arrangements for the convention, in ample time before the date.

10. Confer directly with the bishop of the ward where convention is to be held, and secure the use of the ward meetinghouse for a public evening meeting, which should be well advertised. Have special music by the choir, and arrange for one musical number by the young women and one by the young men. The visiting Board members may occupy the time.

11. Stake secretaries are requested and required to furnish a report of the convention to the general secretary.

In making these arrangements, care should be taken not to interfere with the sessions of the Sunday schools or regular ward afternoon meetings. Some settlement should be selected where the meetings can be held in a building other than that in which the Sunday school and ward afternoon meetings are held. Young men should, as far as possible, aid the Young Ladies to get to the conventions.

Thoroughly advertise your convention throughout your stake; give frequent notice in all ward meetings, Sunday schools and other gatherings, and have a notice published in your local newspaper, in addition to individual notice, personal or by letter, to every Y. M. M. I. A. officer, including the class teacher.

For the work of the Young Men's associations, two meetings will be held, one at 10 a. m. and one at 2 p. m. In the evening, at the most convenient hour, a joint meeting will be held to which the public should be invited. A program need not be prepared for the evening meeting. In case no visitors from the General Board are present, the stake officers should be prepared to occupy the time in presenting to the public the advantages and outlines of M. I. A. work for the season, and otherwise proceed with the convention work.

The meetings will be conducted by the Stake M. I. A. officers, and the Young men's program will consist of the following:

PROGRAM.

10 a. m.

- I. Joint opening exercises.
- II. Separation.
- III. Roll Call.
- IV. Report of stake superintendent as to the work for this convention.
 - a. Distribution of literature.
 - b. Notice to officers.
 - c. Holding preliminary meetings.
 - d. Conferring with Young Ladies.
 - e. Invitation to stake and ward officers.
 - f. Results.

V.—The Address of the General Superintendency and its Import. This address is found in the IMPROVEMENT ERA for August, and in this circular, and its various divisions and declarations should be carefully outlined, classified, studied and considered, and a person appointed to introduce and discuss the subjects. A general discussion by all the officers should follow.

- VI. Business and miscellaneous matters.
- Adjournment for luncheon.

2 p. m.

Usual opening exercises.

1. The senior manual. The senior manual this year will treat upon the

development or making of manhood, physical, mental and ethical. Three speakers should be appointed—one for each of the subdivisions as follows:

- a. Physical manhood.
- b. Mental manhood.
- c. Moral and social manhood.

These topics should be treated by the speakers in their own way with a view to awakening an interest in the subjects, and in the manual for this year, and showing the importance of study along these lines.

II. The junior manual. *Lessons in Church History*. This will embrace the History of the Church in the biography of Brigham Young, covering the period from the martyrdom of the Prophet Joseph to the settlement of Utah. A number of biographies will be considered also, such as the lives of John Taylor, Wilford Woodruff, Jedediah M. Grant, Daniel H. Wells, Heber C. Kimball, George A. Smith, and a number of others who were instrumental in the founding of Utah.

The person appointed to treat the subject in convention might also deal generally upon the influence of biography, and take for his text the poet Longfellow's beautiful lines:

"Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

III. The ERA. In treating the ERA let it be remembered that:

- a. It is the official organ of the Priesthood Quorums.
- b. It is the official organ of the Y. M. M. I. A.
- c. It is a missionary magazine. Two thousand copies are sent free to missionaries.
- d. The canvas should be entirely in the hands of the presidents of the Y. M. M. I. A., or persons whom they may appoint, with the advice and consent of the bishop. The ERA may be used to advantage by giving select readings from its pages in the preliminary programs or before congregations.
- e. The field of canvas is enlarged, because of its now being the organ of the Priesthood Quorums.
- f. A rebate of twenty five cents on each subscription is given to the ward association under the usual arrangements.
- g. The slogan for 1909-10 is 15,000 subscribers. The magazine will be enlarged.

IV. The Fund.

- a. Importance.
- b. Advantages to the members.
- c. Use.

V. Miscellaneous business and remarks.

A joint evening meeting should be held at the most convenient hour to which the public should be invited. It should be devoted to remarks by the visiting officers or the Stake superintendency, with musical selections by the young ladies and the young men. The subject of "Reading" and the "Address" of the superintendency will be considered by the visiting officers of the Young Men or Stake Superintendency.

These conventions are of paramount importance, and it is hoped that the superintendents will see that their officers are present. It is not enough to just have one representative, make it a point to have all the officers there, one hundred per cent, if possible. The success of the convention depends largely upon your efforts, dear brother, and upon the efforts and spirit of your associates. Keep in touch with the general office and make all the arrangements necessary for successful meetings. We pray that the Lord may bless your labors and that you may have a successful convention.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

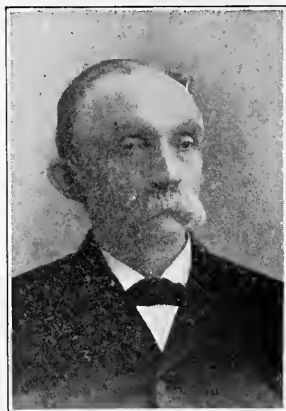
Howell on the Committee on Agriculture.—Speaker Cannon has announced his Committee appointments for the 61st Congress. The insurgents against the House rules were punished, and three of them who held important chairmanships lost their Committees. Among the new appointments to the Committee on Agriculture is Hon. Joseph Howell of Utah.

Local Items of Importance.—Dr. E. G. Gowans has been appointed superintendent of the state industrial school *vice* H. H. Thomas, resigned.—On August 13, the last issue of the *Inter-Mountain Republican* appeared, and also of the *Salt Lake Herald*. The two papers appeared as one on the morning of the 14th, and called the *Herald Republican*. The new paper is Republican in politics.—A convention of county officials and incorporated towns and cities of Utah county, was held in Provo August 11, to discuss uniform prohibition measures by cities of the county. An ordinance was drafted, and adopted, and the city councils will be asked to pass it before October 1, 1909.—Cardinal Gibbons arrived in Salt Lake City August 10, and stayed to take part in the dedication of the great Catholic St. Mary's Cathedral, Sunday, August 15. He was the guest of Thomas Kearns.—Nine Pullman cars left for the Alaska-Yukon-Pacific Exposition, Seattle, loaded with the Great Tabernacle choir. The party stopped at Boise, La Grande, Portland and Tacoma, and spent four days at the fair.

Airship Flights.—On July 25, Louis Bleriot, a French experimenter of aeroplanes, crossed the English Channel from near Calais, France, to Dover England in less than half an hour, at an average speed of 45 miles an hour, and at a height of about 240 feet above sea level. He won a prize of \$5,000 for the achievement offered by a London newspaper. His monoplane is 20 feet across the wings and weighs about 400 pounds. Herbert Latham later made an attempt to fly over the Channel. Within two miles of Dover his engine failed, and he dropped into the sea with slight injury. On July 30, Orville Wright made a flight to Shuter's Hill, near Alexandria, with Lieutenant Foulis. The average time made was 42½ miles an hour, though on the return trip more than 47 miles an hour was made. With this, and a flight made on the 27th, in which he remained in the air for an hour and thirteen minutes, thus establishing a new long-

distance record, the Wright Brothers won the Government specifications and stipulations for an aeroplane. The Government agreed to purchase the aeroplane for \$25,000, with a bonus of \$2,500 for every mile of speed made over 40 miles an hour. Thus the Wright Brothers got \$30,000, and a new record in flying was established.

Andrew W. Winberg.—Patriarch A. W. Winberg, one of the most widely known Swedes in Utah, the organizer of the first branch of the Church in Sweden, and founder of *Bikuben*, the Danish-Norwegian paper of the Church, died in Salt Lake City, August 9, 1909. He was born in Lund, Sweden, April 13, 1830, and became a member of the Church in Denmark, in February, 1851. He was shortly after called as a missionary to his native country, and on the 24th of April, 1853, organized the first branch of the Church in Sweden at Skonebak, in the southern part of the country, with 36 members. He suffered much persecution in his efforts to establish the gospel in that land, but made a success of his efforts, overcoming many difficulties. He came to Utah in 1854, and has resided in the 19th ward ever since, except while filling a second mission in 1862-5. For 28 years he was a member of the High Council of the Salt Lake stake of Zion, and for 30 years the president of the Scandinavian meetings. In 1875 he founded *Bikuben* and was its editor for about 20 years. In all his labors he was humble, true to the truth as he saw it, faithful to the work of the Lord, and a man of character and achievement.



Andrew W. Winberg, Founder of *Bikuben*. Born April 13, 1830, Died August 9, 1909.

Important Events.—Prof. Simon Newcomb, our greatest astronomer, native of Nova Scotia, who came to the United States at the age of 18 years, and for 30 years in charge of the U. S. Naval observatory, and director of the *Nautical Almanac*, died July 11, in his 75th year. He rendered important service to the science of astronomy by his calculations, computations and independent researches. —Charles Crane, a business man of Chicago, has been named by President Taft as Minister to China. —Martial law was declared throughout Spain on July 28, owing to revolutionary uprisings in Barcelona and Catalonia, and mutiny of troops. The cause of the riots and labor-troubles was the drafting of Spanish reservists and sending the best regiments in Spain to fight Moorish tribesmen on the Riff coast of Morocco. —President Taft will on September 15 begin a long journey of 13,000 miles in which he will visit all but eight or ten states. He is expected in Salt Lake City September 24, where he will remain two days. After visiting the Alaska-Yukon-Pacific exposition and the northwestern states he will go *via* California to

El Paso where he will meet President Díaz of Mexico, thence *via* New Orleans through the southern states home. He expects to be at work in the White House on his message to Congress Nov. 21.—A general strike of 300,000 laborers was ordered in Sweden, August 4, which has resulted in almost complete cessation of industry throughout that country and great hardship to all classes. Stockholm went short of food in two days, and all provisions went up to famine prices.—Chancellor Von Buelow of Germany has resigned and Emperor William has appointed in his stead Dr. Bethman Hollweg to succeed him.—The city Acapulco, western coast of Mexico, early in August suffered from many earthquake shocks, and from draught. The country is also having political trouble.

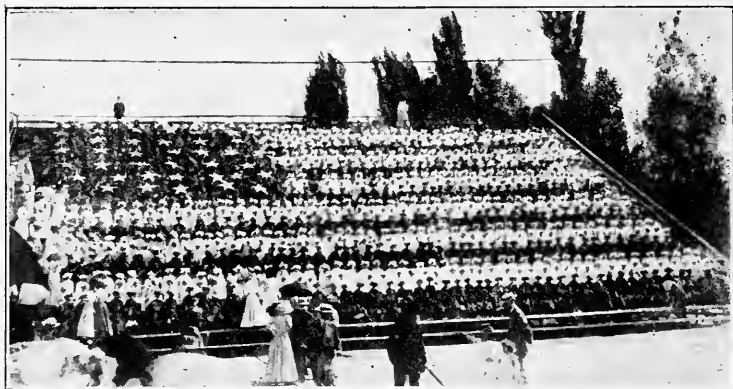
Netherlands-Belgium Mission President.—Elder B. G. Thatcher, who has recently been called to preside over the Netherlands-Belgium mission, was born in Logan, Utah, September 10, 1870. His parents moved to Salt Lake City a few months after his birth, but returned to Logan in 1877. Brother Thatcher attended the district schools of Logan, and graduated from the Brigham Young College in 1889. In 1891, he was married to Miss Florence Beatie, daughter of H. S. Beatie and Marion Mumford. As a business man he has had a varied and valuable experience. He was made manager of the Logan Power, Light and Heating Company, in the spring of 1891, which position he held until the summer of 1897. In the fall of 1893, he took the management of the Thatcher Opera House, which position he held until the summer of 1897. His experience in Church work has been no less varied and educational to him. In August, 1897, he was called on a mission to the Netherlands, in company with his wife, returning home in the summer of 1900, when he was called to act as first counselor to Bishop Joseph E. Cordon. In August, 1906, he was made bishop of the Logan first ward, and in all these positions, both in business life and religious activities, has proved himself competent and worthy of the trust imposed in him. Sister Thatcher has been called to accompany her husband on his present mission.



B. G. Thatcher, the new President of the Netherlands-Belgium Mission.

The G. A. R. Encampment.—Salt Lake City enjoyed a grand holiday on Wednesday, August 11, the occasion being in honor of the visiting members of

the Grand Army of the Republic who were in town in numbers approaching 20,000 with their friends who doubled that number. The festivities began on Monday, 9th, and ended on Saturday. The main streets were elegantly decorated, and it is doubtful if ever a more glorious scene was beheld than that which was witnessed as the parade marched and countermarched on Main street from the Brigham Young monument to the bleachers at Seventh South and Main where the living flag of fifteen hundred children intercepted the veterans in their march. The windows and roofs of all the building were full of people in holiday attire, and as the veterans marched, they were greeted by rounds of cheers. Martial and brass bands, many from different parts of Utah, were in line, all team and street car traffic was stopped on that street for the day, and the busy thoroughfare resounded with music and the voice of festivity. Ensign Peak was ablaze at night with fireworks. The great tabernacle was beautifully decorated and was used during the week for semi-official gatherings. Meetings were held in many halls, and it was a week of concerts, reunions and campfire department gatherings and general pleasure. General Henry M. Nevius, Commander-in-Chief of the Grand Army of the Republic was succeeded by Samuel R. Van Sant, of Minneapolis, Minn. The department of Utah nominated W. M. Bostaph, of Ogden, for Senior Vice-Commander-in-Chief, and he was elected without opposition. Mary E. Lacy was chosen President of the National Association of Army Nurses of the Civil War. The welcome tendered by Salt Lake City and her citizens, as well as by the residents of Utah in general, to the old boys in blue was hearty and sincere, and the veterans and their friends were not slow in expressing their appreciation personally and by resolutions. Our country owes its existence to these old heroes, and their coming to the state has been a grand, patriotic inspiration to all who saw them. It has been a pleasure and a delight to do them honor.



The Living Flag of 1,500 children, that will be remembered by the G. A. R. veterans while life shall last. Wm. A. Wetzell, Director.

George Reynolds.—Shortly after 2 o'clock on Monday, August 9, 1909, Elder George Reynolds died at his home in Salt Lake City. With his passing, a great and noble life was brought to a close. He acted as secretary to each of the presidents of the Church, from President Brigham Young to President Joseph F. Smith, inclusive. Besides being one of the First Council of Seventy, he was one of the oldest members of the Deseret Sunday School Union Board, the author of many valuable books, and a general and faithful Church worker, all his life. Elder Reynolds was born in London, England, January 1, 1842, and joined the Church May 4, 1856, being confirmed by the late Elder George Teasdale. He immediately became an earnest worker, filling many positions of honor while he remained in England. He came to Utah in July, 1865, and about the close of that year secured a position in the office of President Young, and since then, with very brief exceptions, he has been in the employ of the Church. He was a member of the Territorial militia, a member of the legislative assembly of 1869, a member of the Board of Regents University of Deseret (now Utah), director of Z. C. M. I., Zion's Savings Bank, and the Deseret Telegraph Co., treasurer and manager of the Salt Lake theatre, and a city councilman of Salt Lake City from 1875 to '79. In 1871 he was associate editor of the *Millennial Star*. In the polygamy test case he was chosen to stand in the gap while the law of 1862 was tested as to its constitutionality, being finally sent to prison June 14, 1879, from which he was released Jan. 20, 1881. While in prison he pursued his literary labors. In the Sunday schools he did much active work, and in Nov., 1900, was chosen second assistant general superintendent, and on the death of General Superintendent George Q. Cannon, in 1901, was made first assistant, which place he held up to a few months ago, when he was compelled to give up this work owing to ill health.

In 1890, at the April conference, he was chosen a member of the First Council of Seventy, which place he held until his death. In writing he was very active, and was for a long time associate editor of the *Juvenile Instructor*. His books *Story* and *Dictionary of the Book of Mormon* are well known, also his treatise on the *Book of Abraham* and *Are we of Israel?* and his last work, begun in prison, is the crowning effort of a patient and painstaking life, *A Concordance of the Book of Mormon*, for which students of the Nephite scripture will bless and gratefully remember him for ages to come. Well might President Joseph F. Smith say at his funeral services, which were held in Barratt Hall on the morning of August 12, that the Church in losing George Reynolds had "lost a great man and a great helper. He has kept every law, ordinance, covenant and revelation, and to him was given every key and gift and authority bestowed upon the Holy Priesthood in any dispensation known in time." Elder Reynolds was faithful in every calling, and his only failing was that he took upon himself more responsibility and work than he should have taken for his own physical welfare and strength. He was buried in the city cemetery. Besides President Smith, who presided at the services, other speakers were his associates in the First Council of Seventy, Dr. Seymour B. Young, Elders B. H. Roberts, Rulon S. Wells, and Joseph W. McMurrin, also President John R. Winder and Elder Heber J. Grant.

Payne Tariff Law.—A special session of Congress was called for March this year, just after the inauguration of President Taft. On March 16, the President sent a message to Congress concerning the proposed revision of the tariff, which was the purpose of the special session. On the next day Chairman Sereno E. Payne, of the Ways and Means Committee of the House, introduced a tariff bill which had been for some time in preparation, and for which he more than any other member of the Committee was responsible. The House disposed of the measure in due time; but the bill has been under discussion in the Senate most of the summer. A conference Committee was finally appointed to adjust the differences of the two branches of Congress. With the amendments the bill passed the House, and on the 5th of August, the Senate, and three hours later, 5:05 p.m., was signed by President Taft, and the special session then adjourned. The final vote was 47 to 31. Seven Republicans, as follows, were counted in the negative: Iowa—Dolliver and Cummins; Minnesota—Clapp and Nelson; Kansas—Brestow; Indiana—Beveridge; Wisconsin—La Follette. Senator Smoot of Utah took an important part in the making of the bill, and he saw that western raw material received its share of protection. President Taft issued a statement on the day he signed the bill which clearly indicates that the revision on the whole has been downward, especially on iron ore, coal, hides, manufactured foot wear, print paper, lumber, leather, and cotton goods. He said in part:

“I have signed the Payne tariff bill because I believe it to be the result of a sincere effort on the part of the Republican party to make a downward revision and to comply with the promises of the platform as they have been generally understood and as I interpreted them in the campaign before election.

“The bill is not a perfect tariff bill or a complete compliance with the promises made, strictly interpreted, but a fulfilment free from criticism in respect to a subject matter involving many schedules and thousands of articles could not be expected. It suffices to say that except with regard to whiskey, liquors and wines, and in regard to silks and as to some high classes of cottons—all of which may be treated as luxuries and proper subjects of a revenue tariff—there have been very few increases in rates. There have been a great number of real decreases in rates, and they constitute a sufficient amount to justify the statement that this bill is a substantial downward revision and a reduction of excessive rates.”

The bill provides for maximum and minimum duties, a customs court, and a corporation tax of 1 per cent on net earnings above \$5,000, and also a permanent tariff commission who will make that subject a special study. *Harper's Weekly* denies that this commission has been provided for, and also denies that the tariff revision is downward. Congress has referred for the vote of the states an amendment to the national constitution legalizing a federal tax on personal incomes. This will receive consideration at the next legislative sessions. Panama canal bonds in the sum of \$300,000,000 were also authorized.

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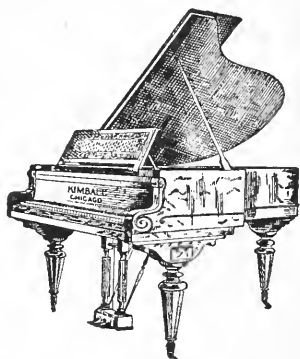
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